



# AKWESASNE NOTES

WHERE THE PARTRIDGE DRUMS

Volume 4  
Number 5

Circulation:  
37,000

Early Autumn, 1972  
(Actually, it's our June issue  
for postal records... but we  
had some gardening to do.  
This issue actually printed  
in mid-September)

News-stand price:  
fifty cents  
(forty-eight pages)

p.2: Canadian Government Leaks It's New Look  
Indian Policy... p.3: HOW TO SUBSCRIBE,  
SUPPORT THIS PAPER... p.4: Gallup Cere-  
monial: The Young & Quiet Navajo Revolt...  
p.5: Hearings Confirm How Some Trading Posts  
Rip-Off Navajos... p.6: Havasupai Canyon  
Fights U.S. Park Service for Survival...

p. 14-17 RACISM: The Oklahoma Brand, the Commercial  
Brand, the Athletic Brand, and the Archeological Brand...  
p.18: Education... p.19: Religion: The Indian Ecumenical  
Conference... p.20: Conservation: Is the Buffalo Coming Back  
... p.21: Health - Alcoholism: Our People are Dying... p.22  
Editorial Opinion: Columbus Day, America's Most Racist  
Holiday... p.23: from the archives: Deskaheh... p.24: Poster.  
p.25: Genocide in South America... p.27: In the Pacific:  
Australian & Philippine Suppression... p.28: Bury My Heart  
at Wounded Knee: The Long March... p.29: Indian Art:  
Moving Up in the World... p.30: SETTING PRIORITIES:  
an article by Vine Deloria, Jr... p.31: Adoptions: Can We  
Meet the Challenge?... p.32: The Long House News: The  
North American Indian Unity Caravan...



KAHONHES

p.34: CANADIAN NEWS: Pollution by Satellite... p.35: Alberta: Metis Architect  
Changing Education... p.36: James Bay: Arrogance Demanding an Answer...  
p.37: Northwest Territories: Pipeline May Drain Canada's Honor... p.38-39:  
CALENDAR... p.40: Book Reviews... p.41-42-43: Resources, Bibliography...  
p. 44-47: LETTERS TO THE EDITOR... p.48: POETRY.



## AKWESASNE NOTES

## Secret Government Documents Revealed



CANADIAN  
GOVERNMENT  
"LEAKS"  
NEW INDIAN  
POLICY:  
PLANS TO START  
BEING NICE

Ottawa, Canada — Confidential documents leaked from Cabinet meetings of the Canadian Government reveal the government has shelved indefinitely its 1969 white paper proposing to repeal the Indian Act and putting Indians on the same legal footing as Canadian citizens.

Instead, the Government will make a step-by-step attempt to regain the confidence of Indians by settling outstanding treaties and other obligations, as well as a series of other specific measures before again attempting to establish a new over-all policy on the status of Indian people and their legal relationship to Canada.

Referring to research on aboriginal and treaty rights being undertaken by Indian organizations, a Cabinet minute dated July 14 records a decision that "subject to any judicial rulings, no fundamental policy decisions should be made on status and special rights until the Indians can make their presentations to the Government, probably after completing their research."

It calls for action in the meantime to improve programs and services for Indians, including changes in existing programs "in response to reasonable Indian proposals."

It says "early action should be taken to deal with matters that can be settled separately, such as land entitlement under Treaties 8 and 11, other lawful obligations and changes in legislation to facilitate administration and devolution of responsibility and authority to Indian people."

A confidential memorandum to the Cabinet dated June 21 and signed by Indian Affairs Minister Jean Chretien concedes that Government opposition to Indian claims of aboriginal rights may have been an important factor in Indian rejection of the 1969 white paper.

"If the Government had shown willingness to entertain Indian concepts of aboriginal rights and had in place a cultural program to strengthen and reinforce Indian pride in self," the memorandum said, "their attitude to the proposals might have been different and probably much more favorable."

Although the memorandum suggested amendments to the Indian Act will be needed soon, it maintained that Indians generally do not want the Act repealed, and that probably special legislation for Indians will be required for the foreseeable future.

Listing a series of outstanding treaties and unfulfilled obligations to the Indian people, the memorandum said action in these cases would "enable the Government to demonstrate its good intentions." [See our own list below — Editors.] "During the next few years," it added, "it will be extremely important for the Govern-

ment to ensure that Treaty and other lawful obligations are met, as what is done in this field will deeply affect Indian views and attitudes."

Heading the list of outstanding obligations is the settlement of Treaties 8 and 11, which guaranteed land to the Indians living in northern British Columbia and the North West Territories, but have never been fulfilled.

Among other outstanding grievances the memorandum listed is the request of Indians in the James Bay area for a federal Government approach to the Quebec government to protect their interests in the provincial plans for power development which will affect more than 5,000 Crees.

It said some Indian bands in the Prairie provinces have not received all the land to which their treaties entitled them, and admitted that recent research has shown certain provisions of a number of other treaties "have been fulfilled only in part."

In his memorandum, Mr. Chretien stressed that "probably the greatest challenge in the next few years will be to adapt programs to take account of Indian cultural aspirations."

"In some areas, cultural traits are so pronounced that to ignore them risks negating any endeavor. Indian traditions are radically different from the European heritage in respect to land ownership and use, in the role of the majority in determining policy as well as in interpersonal relationships." The memorandum warned that "in the day-to-day relationships of a schoolroom or playground, these and like differences can have an important role in creating or destroying self-respect and a sense of identity."

It also promised adaptation of school curriculum to meet Indian needs, a concerted effort to recruit teaching aids fluent in the Indian language spoken in each community, and special emphasis on pre-school classes, using the native languages and where possible, operated by the Indian people themselves with federal financing.

The memorandum conceded that unemployment is wide-spread in Indian communities and that "physical conditions in many reserves, especially in northern areas, are deplorable."

Despite construction of 10,000 homes on Indian reserves since 1965, the memorandum estimates that there is still a deficiency of 9,000 units.

Recognizing that in some communities "virtually all the people are on welfare," the memorandum cites among reasons for slow economic development among Indians the fact that many reserves are on land "that

has little or no known potential," that Indians have been held back by "cultural and psychological factors," a lack of capital, fear of losing their land, "a largely untrained labor force and no history of entrepreneurial experience" and "restrictions imposed by the Indian Act."

It said there is a pressing need for changes in the Indian Act, which, it says, was not drafted with the purpose of facilitating economic development, but with an eye to protecting the reserves.

The memorandum defends Government financing of Indian bands and organizations, which will reach close to \$40-million in the coming year. Much of this is for programs operated by Indians which formerly had cost the government money, in direct expenditures. The memo concedes that there may be problems of proper accounting, but it argues that "expertise in the Indian community is growing and the risks of mis-spending and misappropriation are offset by the discernable benefits."



In the memorandum, Mr. Chretien concedes that the federal government will have to provide increased help to Indians who migrate from the reserves to the cities, and for the Metis people who do not have any special legal status. While it maintains the views that both groups are primarily the responsibility of the provincial governments, the memorandum says increased federal participation and increased expenditure will be needed.

Under the heading "public relations considerations," a short paragraph of the memorandum reads: "The matter of Indian policy is of concern to a large number of Canadians. No special departmental public relations program concerning policy is contemplated at this time in view of the fluid situation. It is proposed to give publicity to positive aspects of programs and services."

[It is interesting to speculate how the government's new policy statement was leaked to the press, and why. The last major policy pronouncement by the Department in 1969, accompanied by appropriate publicity, created a furor of Indian protests across the country. Journalists speculate that the leak could have been a trial balloon, to draw reaction of Indians and the public, or as a means of announcing policy without making it official.]

(Thanks to Stanley McDowell, reporter for the Toronto Globe and Mail, for his August 11 front-page story.)

## CANADIAN NATIVE PEOPLE HAVE ASKED:

- for recognition of the sovereignty of the Iroquois Confederacy and other sovereign native nations.
- for honoring of the aboriginal right of native peoples to freely travel across the Canadian border with their normal goods.
- recognition of the land claims of the people of Old Crow Village, in the Yukon.
- removal of federal sanctions to halt the James Bay project in Quebec until the provincial government and federal government have settled Cree land rights.
- halting of all pipeline, highway, and other development in the Northwest Territories pending settlement of land claims and disputes over the validity of treaties.
- granting of land to traditional Indian groups, such as Smallboys' Crees in the Canadian Rockies to protect their right to live in the Indian way.
- special Indian-controlled correctional programs to empty the prisons of native peoples.



"But you remember me, don't you? The elections? The headdress you gave me at the fair? The speeches?"





The 1973 White Roots of Peace Calendar will be ready for delivery about November 1st.

The calendar again has the art work of Kahonhes, Turtle Clan of the Mohawk Nation, featuring portraits of both contemporary and past native leaders from throughout the North American continent. Then, for most of the dates, there is a notation of what recorded event took place of significance to native peoples. The calendars are large, about 17x23 inches, printed on colored poster-weight stock. They are designed so the portraits and a quotation worth noting can be cut off for use as a permanent poster.

The retail price of the calendars is \$2, post paid. Copies may be ordered at anytime, but shipment will not be made until early November. Last year, many people sent in their entire Christmas list of addresses, and a gift card was inserted noting who had been thoughtful.

Native groups such as urban centers, tribal councils, student groups, church programs, etc., can use the calendars for fund raising. Bundles of 50 can be sent post-paid for \$50, and when they are all sold, there is the \$50 profit for the group's treasury.

Income from the calendars last year enabled the Mohawk Nation to make a down payment on a house to serve as community center and offices for AKWESASNE NOTES, as well as living space for some of the NOTES staff and guests of the Nation.

**ORDERS FOR THE 1973 CALENDARS WITH PAYMENT OF \$2 for each, or \$50 for lots of 50 calendars, may be sent to:**

White Roots of Peace  
Mohawk Nation at Akwesasne  
via Roosevelttown, New York 13683

AKWESASNE NOTES

## AKWESASNE NOTES PRESS CARD

Many persons help Akwesasne Notes by writing news articles, photographing activities and events, even writing editorials and researching information. To help them gain admission to meetings and for other purposes of identification, we are issuing "Press Cards" for that use. A limited number will be available, and people who wish to seriously cover their area or group for this paper may obtain them upon request. Write: Akwesasne Notes, Mohawk Nation, via Roosevelttown, N.Y. 13683, anytime, although the cards will not be issued until December for 1973.

**IN THE NEXT ISSUE:** How an association of Indian Law Students may shake up the legal situation for American native peoples. Howard Mitchell, of Akwesasne Notes, covered a recent convention in Albuquerque, and his story will appear in the Late Autumn issue.

AKWESASNE NOTES will publish a directory of Indian Organizations, Indian Studies Programs, Prison Groups, Tribal Councils, Government Agencies, and even Indian individuals who for some reason wish to be listed. **DEADLINE** for sending in information: Nov. 1st, 1972 (although those who miss this deadline may want to try to catch a second and later edition.) Persons knowing of organizations which should be listed are invited to send in addresses so a short questionnaire for the necessary information can be sent. Write: Akwesasne Notes, Mohawk Nation, via Roosevelttown, N.Y. 13683. It will include Canada and the U.S.



This paper cannot exist without the support of you — the human being who reads these words now. There are many ways you can keep the paper strong:

take action on what you read. Write letters, think, give support, lend spiritual strength.

send clippings from your local papers. If there is a good photo, ask the photo dept. for the loan of a print. Make sure all clips are dated and source given.

send your own materials: photographs you have, or can take. Cover an event with your camera. All can be returned upon request.

send us articles, essays, editorials, letters-to-the editor, suggestions, cartoons. Cover an event in your area with interviews and on-the-scene report.

sell the paper at a powwow, meeting, church, on your reservation, at the Indian center, in bookstores in town and on campus. You send us 35 cents for each paper after and if they are sold.

send us mailing lists. We will send sample copies of the next issue. How about a list of all Indian schools? of every family on your reservation? of the members of your organization?

let us know of people we should send the paper to — Indians in institutions, friends, anyone who may want to see this paper.

check out your school or public library. If they don't subscribe, ask them to do so. If they can, encourage them to send a contribution. Most send \$5.

support the paper financially, if you are able. we need money for stamps, printing, typewriter ribbons.

Everything in this paper came from someone who cared to send it in. And to you all, we are grateful.

## INDIAN LAND CALENDAR

### SEPTEMBER

22-30 Cherokee, North Carolina: Cherokee Fall Festival.  
23 Contact: Chief Oliver Adkins, RFD 1, Box 146, Providence Forge, Virginia 23140.

28 Pawhuska, Oklahoma: Osage Centennial  
29-1 Seattle, Washington: International Indian Exposition and War Dance  
29-1 Oklahoma City, Oklahoma: 1st annual American Indian War Dance Competition @ Oklahoma State Fair.

### OCTOBER

1-6 Flagstaff, Arizona: National Seminar in Indian Education. Contact: Mrs. Nancy Prichard, National Council of Teachers of English, 111 Kenyon Road, Urbana, Ill. 61801

6-7 Albuquerque, N.M.: Save the Children Federation American Indian Program Benefit Banquet. Contact: Dallas Johnson, 123 Yale Blvd. SE, Albuquerque, N.M. 87106.

13-14 Ardmore, Oklahoma: Southern Oklahoma Indian Assn. Second Annual Powwow.  
14-15 Davis, California: Conference of Professional Indian Educators at D-Q Univ.

20-21 Albuquerque, New Mexico: Chicano National Conference for Land and Cultural Reform. Contact: Ray Ramirez, 292 Mildred Ave., Pittsburg, California, (415) 432-6410.

### NOVEMBER

1-4 Seattle, Washington: National Indian Education Assn. Annual Conference.  
3-5 Chicago, Illinois: American Indian Center 19th annual Fall Powwow.

EARLY AUTUMN, 1972

Please — we really need skilled help, and funds to carry on. During the summer months, life is different — and the flow of money seems to slow down. If you have not yet supported the paper — this would be a good time to begin.

\$\$\$ money,  
money...

## TO SUBSCRIBE...

There is no fixed subscription rate. But that does not mean that the paper is free. Printing alone for this issue is almost \$3,000. Postage will be over \$600 this month. Not to mention typewriter rental, etc. Our staff is entirely voluntary — but they do eat.

Some people have lots of money, others have none. If you want the paper, we'll be glad to send it to you. And if you can help with the costs, we will appreciate that. That's the Indian way — make it work. (And see the other ways to help listed in the center column on this page — it takes more than money to make a good paper.

### DO YOU HAVE A RED LABEL?

Look at your front-page address label. If it is marked in red, this is the last issue you will receive unless we hear from you. We hope you won't be angry — with no fixed subscription rate, this is the only way we have of cleaning up the mailing list every so often. This is the month for New York State to be "red-labelled." ALL YOU HAVE TO DO IS WRITE TO US and your name will be reinstated. This is not an appeal for money, although this would be a good time to renew your support if you wish.

## BACK ISSUES

There are only six back issues still in print. They are 50 cents each. There are two in volume two (no. 6,7), one in vol. 3 (no. 4), and no. 2,3,4 of vol. 4, the current volume.

Volume One (1969) is out of print, but available on microfilm. There were ten issues that year. Volume Two (1970) had just seven issues. Volume Three (1971) had nine issues. This is the fifth issue of volume four (1972). The next issue will be mailed in November, if all goes well.

The paper is available on microfilm and microfiche. Contact Bell and Howell Co., Microphoto Division, Old Mansfield Road, Wooster, Ohio 44691 or 3M International Microfilm Press, 3M Center 220-9E, St. Paul, Minnesota 55101.



**AKWESASNE  
NOTES**  
WHERE THE PARTRIDGE DREAMS



AKWESASNE NOTES is the official publication of the Kanienkahake (Mohawk Nation) at Akwesasne, and includes THE LONGHOUSE NEWS of the Mohawk Nation at Kanawake. Opinions expressed are not necessarily those of the Mohawk Nation.

AKWESASNE NOTES is published monthly except February, August and November by Wesleyan University, Indian Studies Program, Middletown, Connecticut 06457.

Editorial and circulation offices are maintained on the Mohawk Nation at Akwesasne, near Hogansburg, New York, and on the north side of the reservation at Route 3, Cornwall, Ontario.

POSTMASTER: Send form 3579 and all correspondence to:

**AKWESASNE NOTES**  
Mohawk Nation  
via Roosevelttown, N.Y. 13683

Second class postage paid at Massena, N.Y. 13622

Printed at Gouverneur, N.Y., by M.R.S. Printing whose assistance and patience we acknowledge.

**RARIHOKWATS, Editor**

telephone (518) 358-4697

AKWESASNE NOTES is a member of the American Indian Press Association (AIPA) and the Underground Press Syndicate (UPS).





## Ceremonial, Gallup Style . . . . . 1972



sketches by Edward Koren from the New Yorker



AKWESASNE NOTES

EARLY AUTUMN, 1972

Gallup, New Mexico — About thirty members of the Indians Against Exploitation (IAE) and American Indian Movement (AIM) demonstrated here during the 4-day Gallup Intertribal Indian Ceremonial.

To Gallup businessmen, the Ceremonial is an important event. Tourists spend an extra million and a half dollars in those four days every August. Press agents tout Gallup as "The Indian Capital of the World."

To the Navajos, Zunis, Pueblos, and other native people who frequent the town, and who are the raw materials for the Ceremonial, Gallup is a city-wide trading post, a place to buy groceries, drink beer, sell jewelry. They see little in return — even of sanitary conveniences — and other than the pow-wow atmosphere of the Ceremonial, reap little benefit from it.

The event is run by the Intertribal Indian Ceremonial Association, organized and filled mostly by white local merchants and civic leaders. In response to complaints last year of lack of Indian participation in the association, the Board now has 9 Indian members.

Martin Link, Ceremonial director, and also director of the Navajo Tribal Museum at Window Rock, revealed that the Ceremonial is non-profit, and even lost \$36,000 last year. But the event itself is so lucrative to businessmen that the group is reimbursed by the State of New Mexico.

A new thoroughway is expected to go through the grounds where the ceremonial is held, and the event must move to another site. The association would be well reimbursed for their loss there, too. Thinking to the future and to Bigger and Better Things, they got a government grant to hire a consulting firm — the same outfit that did Disney World and Six Flags Over Texas — to explore possibilities for exploiting the Indian image the year around.

The report outlined plans for a National Indian Park and Indian Cultural Center — providing facilities for the Ceremonial, and also, a permanent crafts exhibition and daily Indian dances, not to mention a bow-and-arrow shoot for the kids and burro rides.

Indian control of the Ceremonial — and the cultural center — is a hot issue. Ike Merry, manager of the event and its principal promoter, fears that the event on which he has worked for years into a model of white efficiency — an event in which the parades start on time and the crafts hall is splendidly arranged and the dancers emerge on cue. He wonders how it would be in the hands of Indians. He asks sarcastically, "Have you ever seen an Indian-run fair?"

The demonstrators have been concerned not only about exploitation or about control — they wonder whether the event itself is not sacrilegious. The IAE group are mostly Navajo college students who have formed an alliance with the medicine people — the older generation who hold the Powers. Although they had agreed to limit their demonstrations to speaking from two agreed-upon locations, holding a silent march before the parade, and handing out leaflets, the mayor felt called upon to assure everyone that the National Guard had been alerted.

The demonstrators were successful in keeping one dance off the program. It was the Yei-be-Chai, or Navajo healing ceremony. It is a 9-day religious and therapeutic ritual performed only in the winter. The demonstrators had said they would be "strategically" located around the arena, and would take over if the dance were to be announced.

Of the National Guard holding "training operations" at nearby Fort Wingate, Vernon Bellecourt, national co-director of AIM, said "Once again the cavalry has been called out against our native people."

The event is the sort of thing that turns white America on when it comes to Indians. Albuquerque Tribune reporter Laura Robertson described what the tourists came to see: "All the excitement, color, and deep significance galvanized into one magic moment when Indian cowboys pounded through the arena in the dramatic posting of the colors. Then the Zuni Tribal Band played the "Star Spangled Banner" — and the 51st anniversary observance of the world's greatest Indian social event had begun!"

At a meeting called to explain the security preparations to the city's businessmen, some merchants seemed primarily interested in finding out from the district attorney the legalities involved in a storekeeper's shooting a demonstrator who has entered his store. The district attorney finally grew tired of cautioning merchants not to shoot anybody, and settled for asking them to keep their shots low.

The silent march before the Ceremonial's Saturday parade, sixty people marched silently down the parade route to the funeral beat of a single drum. They were led by two young people on horseback, and by three traditionally dressed Navajo girls carrying a single banner that said, "The Long Walk Must End," an allusion to the darkest episode in Navajo history: the capture of practically the entire tribe and its detention for four years in a stark Army camp in the 1860s. Most of the Navajos stared silently at the marchers. The tourists took pictures.

(Thanks to Calvin Trillin for his commentary, and to Edward Koren for his drawings, both of which appeared in the August 5, 1972, issue of The New Yorker. Thanks also to Pat Porter for her article for Liberation News Service, and to Bill Hume, State Editor for the Albuquerque Journal for additional information.)

PAGE 4



# Navajo Testimony Reveals Treatment at Hands of Traders

**Window Rock, Arizona** — A glimpse into life on the Navajo Reservation suggests that the subjugation of the Navajo by white men is not over.

More than 100 years ago, Col. Kit Carson rounded up what was left of the proud Navajo Nation and imprisoned them in a fort. Although freed from that captivity and allowed to walk the 300 miles back to their homeland in 1868, the Navajos have yet to gain another kind of independence — economic.

In hearings here in late August by the Federal Trade Commission and the Bureau of Indian Affairs into the practices of trading posts and the men who operate them on the Navajo Reservation, Navajos revealed that economic bondage can be as real, demoralizing and degrading as the physical bondage of more than a century ago. And the Navajos can no more defend themselves today from the weapons of economic power than they could a century ago against the guns that were the weapons of that day.



Consider these stories told the federal U.S. panel here in the Navajo Nation's capital and in six isolated parts of the reservation.

*Mr. and Mrs. Tsosie said they received an extra \$150 in their welfare check last month in order to buy their 11 children clothes for school. The trader with whom they deal refused to give the couple any cash, however, and he applied all the money to what he said they owed him. As a result, the children have not been able to return to school yet, Mrs. Tsosie said.*

*Andrew Woody, an elderly Navajo with his hair in the traditional knot, said he had pawned for \$65 a concho belt which he valued at about \$225 and when he went back to redeem it well within the six months time limit, the belt was said to be "lost." The trader refused to reimburse him for the full value as required by federal regulations. "He probably sold it to tourists," Woody said.*

*Carmie Toulouse, a non-Indian social worker, said a trader in Two Grey Hills regularly underpays the Navajos in the area for their sought-after woven rugs. "They sell it to him for \$25 and then the trader sells it for ten times that much," she said.*

*Paul A. Begay, 79, who speaks English, said he stopped buying at a trading post because he was "suspicious" that he was getting "gypped" because prices were not marked on any food items. When he can, he now goes to Flagstaff, 150 miles away, to shop. He also said the trader bought wool from his sheep for 20 cents a pound. He didn't know the going rate at the time was 30 cents a pound.*

*Mrs. Velma Lewis complained about the unsanitary conditions of the trading post. She had seen a snake in the meat counter, and when she asked the trader about it, he said the snake helped keep the rats away, she said.*

*Fred Morez complained that Navajo employees of one post are not given their paychecks until most of their money is absorbed by a credit account. In addition, they are not given any fringe benefits such as sick leave and vacation until they are employed five years. In contrast, Anglos get benefits after one month, he alleged.*

*Glenn Chavez, a Laguna, New Mexico, native, said when his employer in Tuba City, Arizona, was forced by the Labor Department to give his employees back pay for overtime work, he made them endorse the check back over to him. "I was not in a position to argue," Chavez said. He was afraid he would lose his job to Anglos.*

*Mr. and Mrs. Carl Grace said they worked at a trading post near Leupp, Arizona, "Until we just couldn't take it any longer." Checks sent to Navajos at the post were held under the counter until the full amount was consumed by the credit account, they said. The markup on most goods was 100 per cent, and Anglos were given a 10 per cent discount "to keep objections down." "It was a crying shame the way he treated the Navajos," Ms. Grace said of the manager.*

*Maggie Bizartie, testifying in Navajo, said her \$110 welfare check on which she lives goes directly to the trading post where she buys her food. The trader doesn't even let go of the envelope. She is told to reach in and get the check and to thumb-print it as an endorsement. Each month, the trader tells her she just has enough in the check to cover her bill, she said. "I don't want to trade there. I have no choice," she said.*



The stories told were repeated many times over. They were stories of traders' failure to comply with the truth in lending law and state usury laws (annual interest rates on the reservation often range from 20 to 350 per cent per year), of being overcharged for food and underpaid for crafts and livestock, of poor quality goods, of treatment without human respect.

AKWESASNE NOTES

Laws and regulations specifically passed by Congress to protect native peoples from traders go without enforcement. Dating back to the 1870s, they have been unenforced for so long that few people — not the Indians to be protected by them, nor the traders supposed to adhere to them, nor the BIA officials supposed to enforce them — even know what they are.

Officials charged with enforcement admitted under oath they would have to look them up. Traders admitted their stores and posts had never been inspected by the BIA.

The average per capita income of the Navajo living on the reservation is \$1,000, compared with a national average of about \$4,000. But an FTC pricing survey of 12 food commodities commonly used by Navajos shows that he has to spend on the average 27 percent more for the goods on the reservation than is charged the average American consumer.

The survey showed that the average price for coffee in the U.S. is 92 cents. At Gallup it was 94 cents, at other nearby stores 95 cents, and on the reservation, \$1.25. A dozen eggs cost an average of 49 cents in June in the U.S., but 71 cents on the reservation.

Dr. Adlowe Larson, a University of Wisconsin economist who testified in the hearings, said the price differences were caused by "the monopolistic power of the trading posts in the market place . . ."



Michael Benson, left and Charlie John testify at hearing

Peterson Zah, a deputy director for the Navajo Legal Aid Agency, DNA, described the operation of some traders who also act as postmen. He said they intercepted Indian letters containing checks, offered the unknowing customer credit, and then produced the check when the face amount had been spent on the trader's goods.

"In effect, these Indians become slaves to the traders," he said. "These Indians become so deeply indebted to the trader, they could not go elsewhere if they wanted. I know this is happening because it happened in my own family."

The trading posts, numbering about 150, were allowed to flourish and were even encouraged by the U.S. Government 100 years ago as a way to introduce white man's culture to the defeated Navajos and provide him with the things he needed and could no longer secure while confined to the reservation. Since that time, the average Navajo has relied on the trader for virtually everything. The trader has been the sole commercial experience of the Navajo, and often his only experience with white men, for most of the posts are owned and operated by whites.

Most Navajos testifying at the hearings showed little malice toward white men as a whole. "I have nothing against white people," Navajo Tribal official Johnson Craig said, "but I don't feel that we should live here like we were visiting somebody."



EARLY AUTUMN, 1972

Trading post operators are important figures in the economic life of a community. The trader is banker, finance company, hiring agent, retail merchant, adviser, pawn broker, purchaser of wool and livestock and arts and crafts. The trader usually has no competition, with the nearest competing post 20 miles or more distant. There are no alternative source of credit, no one else to buy rugs or jewelry.

In fact, the National Federation of Independent Businessmen has come to the defense of the trader, saying he is just operating in the American Way. "The trading post performs services, the cost of which must be partially absorbed by the consumer, and which is not reflected in price comparisons. Certainly it would seem that saving the Indian shopper lengthy trips to distant markets, providing them with credit and making deliveries might well be reflected in a slightly higher cost," the Federation has stated.



"They use pawn like you use a bank," Earl Ashcroft, manager of the Fort Defiance trading post said. "They leave pawn here when they need money to buy groceries. When they get a check, they get the pawn back. Some leave the jewelry there for safekeeping."

Some traders seem to be popular, and Navajos have exempted them from the general criticism. For instance, Victor Hugo Walker of the Fort Defiance Post — he has owned it for 26 years — stopped giving cash for pawned items when the truth-in-lending laws became effective, feeling he could not operate on the legal interest rates. Now, though, he gives credit without charging interest for pawned items. The store's vault contains almost \$10,000 worth of pawn.

Charley John of the National Indian Youth Council said that many Navajos do not complain publicly for fear of retaliation by the trader through credit refusal or actual physical abuse.

Indeed, FTC and BIA officials were afraid some of the Navajo consumer witnesses would not show up for fear of antagonizing traders on whom they rely. The government officials repeated constantly that the government would take legal and criminal action against any traders who made reprisals. But interest in the hearing grew steadily, and by the last day, Navajos from the audience were volunteering to testify despite a trader taking Polaroid pictures of witnesses.

Many of the practices described by Navajo consumers are illegal under the existing Bureau of Indian Affairs regulations, which have not been enforced in anyone's recollection. The regulations state that the trader's license can be revoked for such violations as not reimbursing an Indian for the market value of lost pawn. But at least in modern history, no violation has ever brought suspension.

Graham Holmes, for instance, BIA Navajo area director from 1966 to 1971, admitted there were complaints against traders during his tenure, but said he didn't move against them because he felt the regulations were "inadequate," "not spelled out," "unworkable," "had no teeth."

Noting that BIA prosecutions were mandatory, not discretionary, MacDonald charged that the BIA was, by "non-enforcement, . . . informally repealing" trading regulations "to shield the Navajo consumers from undue business exploitation," which had passed Congress.

The Navajo Tribal Council itself, which leases the trading posts on 25-year licenses, is not without blame, several Navajo witnesses pointed out. For instance, tribal code requires that prices on the reservation be reasonable in comparison to those charged for comparable merchandise off the reservation, and allows a lease to be terminated "with cause". Nevertheless, the tribal council never tried to terminate a trader's lease.

"Our tribal leaders were not so innocent," Charley John said.

Three Anglo traders were asked at the hearings what their incomes were last year. They had gross incomes of about \$300,000 each, with net incomes ranging between \$17,000 and \$40,000. Most of them belong to a group, the United Traders' Association, which recently bought 30 educational kits to teach the "free enterprise system" and distributed them to the schools on the reservation, hoping that would enable the Navajos to understand their true position in the system, and to better accept their own poverty and the trader's wealth.



Now with more people knowing what the Navajos have known for many years — that they are exploited by many of the traders — the question is: "Will anything be done about it?" One Navajo didn't think so. "I've lived at Sheep's Crossing all of my life," he said. "Government people come and go, but things here stay the same."

(Thanks to Carole Shifrin, staff writer for the Washington Post, and to that newspaper, for her September 5, 1972 article, and to Bill Roberts of the Tucson Citizen for supplementary information. AKWESASNE NOTES had detailed articles on this situation two years ago.)

PAGE 5





Summer rainwater cascades into Havasupai Canyon

Supai, Arizona — Every day, hundreds of tourists peer in awe at the hazy depths of Arizona's world-famous Grand Canyon. They scan miles of fantastic dead rock and pick out far below the winding brown glitter of the Colorado River.

Few tourists ever see or hear of the Havasupai, the original inhabitants of this entire vast area, for these native people are confined to a 518-acre reservation in a tributary canyon that was once only a summer farming area.

Those who might take the mule-trip to the canyon bottom, or those who read travel magazines may have heard of the Havasupai, but do not know of their present desperate land struggle.

Lee Marshall, a Havasupai leader and former tribal council chairman, fears the present situation "threatens the continued existence of the Havasupai as an identifiable people." The problems are not something that came from the ancient past: the invasion of their lands came within the lifetime of people who can still recount the tale with bitterness and bewilderment.

As far back as memories go, and back to the dawn of tribal tradition, the people summered in the bottomland of Havasu Canyon by the blue creek that names them. Every winter they departed to live on the plateaux above where they could find abundant wood and game. Some of the old people used to live with their Hopi neighbors in Moencopi Wash to the east, and others used to farm the Grand Canyon oasis whose name is now a mocking irony — Indian Gardens.

Duke Imiticava, 78, remembers travelling to the gardens as a youth and enjoying celebrations with others of his people there: "No white men, no Park Rangers then. Only Indian people up there, lots of us," he remembers. His family was not a large one, and two deer, a few porcupine, some rabbits got them through the winter. Now, though, the deer are all gone: the hunters have killed them off.

That cycle of winter on the plateaux, planting in the canyon, continued for centuries. Then in 1880 — not a hundred years ago — President of the U.S. Hayes established by executive fiat a 384,000-acre reservation for the Havasupai. Within two years, pressure from prospectors hoping to find riches on their land led President Arthur to have the Army re-survey the reservation to remove all but the Havasu Canyon bottom from Indian control.

In 1882, a government official came to talk to the tribal leaders. Lemuel Paya, 76, repeats the words his grandfather told him about the meeting: "This government man came to talk to the chief. He said, 'You Indian tribe are not supposed to make a home two places. You can't be up there and down there. You've got to stay put. In order to stop this you stay here and do your farming.' So they surveyed this canyon from the headwaters to the second waterfall and the government man told our chief not to have any bigger reservation and to keep his people from going off this place or they will put him in jail. So that's how come we forgot about claiming more land on the plateau. We got scared of that. And now all the young people think we just always sit down here and farm."

In 1919, the government established the Grand Canyon National Park, and the Havasupais found their plateau land federalized. From that year, the pressure began in earnest until the Havasupai were pushed from the Park Service lands. Lemuel Paya remembers 1920 as the last year he went up for the winter.

"The Park Rangers told us to leave the green trees and the nuts for the squirrels and birds," Paya recalls. The rangers began to break up the camps and tell the people to go back home.

# Havasupai in Trouble!!

## Continued Existence of Havasupai Threatened

After the last winters on the plateau in the early 1920s, the Havasupai settled into a hopeless existence cut off from half their past and livelihood. They kept themselves going on the hope that someday their chance would come from the Forest Service, or even possibly the hard-nosed Park Service. Even the sacred rock pillars, the Wigeleeva, were taken from them.

Worst of all, the 1882 survey had federalized a tribal farming and grazing area which once included burial grounds — and made it into a campground. The only route to the campground lay down Havasu Canyon and through the Havasupai reservation. For years, the native people took what advantage they could of this situation by packing tourists and tourist gear to the campground on their horses and charging tourists for crossing their land. They still have arguments with tourists who say they have a right to use a national campground free of charge and that this is a free country.

Then the Havasupais' hopeless world began to break open. March 27, 1971, Joe Babbitt, the tribe's lawyer, called a special meeting of the tribal council to tell them of two Park Service proposals which might mean disaster for the tiny tribe. Without any prior consultation with the people they completely surround, the Park Service had drawn up what they called "A Master Plan for Grand Canyon National Park."

The plan originally sought Congressional approval to annex neighboring Forest Service land on which individual Havasupai have grazing permits, into the Park, and to make the interior of the Grand Canyon a wilderness area.

When their lawyer objected to the Park Service, he was told by Superintendent Robert R. Lovegren (since transferred) that the Havasupai tribe could receive compensation for past iniquities involving lands, probably under the Indians Claims Commission Act. "The land claims have been settled and are not a matter for continuing conjecture," Lovegren said. In fact, during the claims negotiations, the Havasupai Council went on record numerous times in favor of refusing any money in exchange for former land. They were told to stop being unreasonable.



A Havasupai mother makes the long ride to the canyon's rim.

The Park Service even wanted the Havasupai to keep their village relatively undeveloped so the Park-managed campground would have a tourist attraction:

"With extensive development on the reservation, the Havasupai may lose the charm and beauty of their environment and ultimately the qualities that attract the visitor."

The Park Service had already drawn up a schedule for public hearings on the proposal, and no time had been scheduled for the Havasupai to appear, despite their talk of cooperation with Indians. The original draft plan did not even indicate the existence of the Havasupai reservation.

The Havasupai reacted vehemently. Tribal Chairman Lee Marshall responded, "All over this country, all the tribes are fighting, getting hurt, getting beat up by policemen; and they're doing all they can to get their land back. It seems to me we are getting a little bit of this problem on our reservation now."

Realizing that the Havasupai were capable of fighting a battle right up to Congress, if necessary, Lovegren agreed to come and meet with the Tribal Council on the Havasupai Reservation.

At that meeting in April, 1971, Marshall presented to Lovegren their own plan: "A Master Plan for Grand Canyon Village by the Havasupai Tribal Council." He read from the plan: "We want our freedom from the Park lands and Forest lands which surround our reservation . . . Even our ancestors' bones are dug up and placed in glass containers and displayed on shelves to tell a story to canyon visitors of prehistoric creatures roaming our lands."

Marshall concluded, "Unless something is done, the canyon reservation will become a jungle of government housing, piled high with undisposable tin cans, and inhabited by senior citizens of the tribe existing only on welfare. The stream and falls will reek of pollution from the sewage, and the young will be dispersed and no longer able to identify with the tribe."

The Council demanded that Lovegren try to incorporate a bill designed by Congressman Sam Steiger, a Republican from Arizona, to expand their reservation into the Park plan. However, Steiger was unable to get his bill reported from committee, and so hearings were called for May 18.

Invited or not, the hearings turned into a day-long protest by Havasupais, Navajos, and Hualapais against the park's expansion.

An area newspaper remarked that "those so concerned with the fragile ecology of a plateau grasslands have been blind to the human ecology of natives of the Grand Canyon, an ecology so fragile that it can be devastated by the stroke of a pen in Washington, D.C."

By July, the Park Service tried two new tactics. First, they offered to train and install a Havasupai as ranger in Havasu Campground. Secondly, they offered to add a 50,000 acre plot to the Havasupai reservation — on certain conditions. One condition meant surrender of the Havasupai camp at Grand Canyon, and agreeing not to sell water off the reservation. The council refused indignantly, and drew up their own plan for an adequate reservation.

Negotiations continued off and on until January. The Forest Service maintained it could not deal in any of its land except through trade, and the Havasupai had

no land left to trade with. Finally, the Council held a stormy meeting with officials on the reservation March 11. Lee Marshall suggested that if the Park Service and Forest Service would not come through, the tribe should act on its own and submit its own proposal to Congress. Several local Bureau of Indian Affairs employees responded that the tribe would be wasting their money trying to go to Washington and the tribe should be "realistic about what it could get". Jay Hunt of the BIA advised it would be best for the tribe to take the Park and Forest Services offer — otherwise they might leave the tribe out of their plans completely.

The council that was negotiating was not the same council that had gotten the whole issue going. Alfred Hanna had been elected chairman in place of the fiery Lee Marshall — and he allowed how maybe it would be dangerous to oppose the bureaucrats. The Council decided to support the joint plan by a vote of 4 to 1. The Chairman said he expected to have to resign, as the people would not be satisfied with the agreement, and in fact, he did resign by June.





A young Havasupai photographer at work.

Even at this, the officials were not happy, and began to backtrack on the agreement. Just before he resigned Hanna wrote Interior Secretary Rogers Morton, who heads both the BIA and the Park Service, and Agriculture Secretary Earl Butz who handles the Forest Service.

And so that's how things stand today. The negotiations go on with the bureaucrats. The tourists come, and they go. The BIA still cautions the Havasupai down there in the Grand Canyon to stop writing letters to Washington and settle down. No one knows what will happen.

Lee Marshall says, "The other day I was sitting here and I called to Florence [his wife]. 'Look at that cloud coming over the cliff' I told her. 'It's coming to watch us.' Those clouds look down and see how we are now: we don't believe anything any more, we don't look out for each other any more like we used to. I told her, 'That cloud will go back.' And it did. It's not good what we are now."

(Those who want to help the Havasupai cause can do a number of things. Write letters of encouragement to them: Lee Marshall, Supai, Arizona, will reach him. More publicity is needed: tell some of the national magazines and newspapers to look into the situation. Leonard Garment, President Nixon's minority affairs advisor can be written at the White House, Washington, D.C. And of course, your friendly Congressman: tell them Rep. Sam Steiger can give them the details.)

(We are grateful to our special correspondent at Havasupai for information, and to Terry Eiler and Lyntha Scott Eiler for their photographs.)



Minnie Marshall talks to Havasupai children.

## Southwest:

### BIA, DEVELOPERS SUED BY TESUQUE PUEBLO FOR BREACH OF TRUST, FRAUD

**Santa Fe, New Mexico** — Members of the Tesuque Pueblo have filed a \$5,993,000 suit charging "fraud" and "breach of trust" against the developers of a real estate project on their land, and against high Anglo officials of the Bureau of Indian Affairs.

Colonias de Santa Fe/Sangre de Cristo (Blood of Christ) Development Co., Inc., had obtained a 99-year lease on pueblo land, a deal which had been approved in Washington by the BIA and which has strong political overtones. Although the tribal council signed consent for the transaction, many pueblo members objected and it is they who are filing the suit.

One of the groups behind the project is International Telephone and Telegraph (IT&T), the giant corporation which was caught this year in a scandal involving a \$400,000 contribution to the Republican Party, and which has been implicated in political manipulation in Latin America as well as deals with the government of Quebec for the James Bay Project which will flood out 5,000 Crees.

On August 16, the Federal Housing and Urban Development Dept. (HUD) revealed it had begun action to ban all interstate sales of properties at Colonias. The developers may request a hearing on the ban.

The Tesuque group, who call themselves the "Tewa Tesuque" include four who served on the tribal council at the time consent for the lease was given. They charge in their suit that the claims of the developers in obtaining the land constitute fraud.

They also charge the BIA for complicity and they allege that ex-FBI agent and former governor Jack Campbell was in conflict of interest — he was attorney for the Tesuque tribe at the same time his law firm of Omsted and Cohen was representing the developers.

Tewa Tesuque says the people of the pueblo were never informed of what was going on until the lease was signed. Beside damages, the group asks that the lease be cancelled and an injunction be issued to stop all further development and promotion of the project.

Mrs. Marcus Vigil, vice-chairman of the Tewa Tesuque, said that the pueblo's young people had first started the movement and had influenced the older members to join them. "We older people are supporting our younger people in this thing. They have given us the understanding and the strength from the beginning and we are standing by them no matter what."

The connection between the developers and IT&T was revealed by *Voice of the City*, a weekly newspaper in Phoenix, Arizona, in a special edition of August 24, put out in cooperation with the *New Mexico Review*.

The edition says that financing for Colonias can be traced to Thorp Commercial Corporation, a wholly-owned subsidiary of IT&T. "Sources close to the Santa Fe National Bank confirm that Thorp does not directly appear as the financier of the land contracts. . . Rather than have the Thorp name appear, the Santa Fe National Bank acts as the collector."

The lease was engineered by four men: Fred Stanby, former attorney general of New Mexico; Norman Rosen of Santa Fe, Santa Fe district court Judge Santiago Campos, and Irv Jennings, Jr., an Arizona land development entrepreneur. At least some are considered to be members of Senator Joseph Montoya's New Mexico political machine.

### SUIT FILED TO HALT DEVELOPMENT OF SACRED PEAKS FOR SKIERS & TOURISTS

**Flagstaff, Arizona** — Skiers and chamber-of-commerce boosters want to develop the San Francisco Peaks for "optimum multi-resource production and intensive recreation." But two Navajos and a Hopi have filed a lawsuit in Coconino County Superior Court on behalf of the Navajo and Hopi peoples seeking to block a zoning decision allowing a ski village on the San Francisco Peaks north of here.

The suit was filed by Frank Goldtooth, Jr., Tsinniginnie Singer, and Earl Numhena against the county board of supervisors and Summit Properties, a Flagstaff development firm. They say this is the Sacred Western Mountain, one of the four corners of the Navajo world. To the Apaches, it is the northwestern Holy Mountain. To the Hopi, it is the home of the Katchina spirit people. And the Camp Verde Yavapai, the Havasupai, Walapai, and Pueblo people also know of the holy place and in respect to it also are saying "no development."

At Forest Service hearings earlier, Frank Howard, speaking for the Navajo Nation, said that the nation was repeating its earlier stand of being against any further development which would infringe on the rights of the Navajo to use the mountain for sacred purposes.



The lease wasn't very nice for the Tesuques. The term was 99 years at about 89 cents per acre for the first three years. The site lies in the rolling pinon-studded hills barely ten minutes' drive from booming Santa Fe. Other acreage in the area sells at \$3500 and up.

Tewa Tesuque members allege the entire deal was made through the Bureau of Indian Affairs. To get the tribal council's consent, the developers told them it was for a golf course, and they say they were not told there would be 17,000 white suburbanites surrounding the golf course. There are 271 Tesuques.

While some environmental groups have also opposed the lease, they have attempted to invoke state laws, which, if successful, would end tribal sovereignty over their own lands.

In late August, the attorney for the tribal council held a press conference for the head of the tribal council to read a prepared statement. The old Tesuque's hands shook as he read, "The Pueblo might not have entered into the lease if the question were to arise for the first time — that is not the situation we face. The Pueblo has signed a lease and it intends to abide by the lease." He stumbled over the next words and his voice choked — the tribal attorney took over to field newsmen's questions, after getting the nod from one of the developers, seated in the audience.



Although it is no consolation to the Tesuques, they are not in a unique situation. In 1967, the Bureau of Indian Affairs commissioned an Albuquerque firm, Kirschner Associates, Inc., to generate "development plans" for the pueblos of northern New Mexico. The Kirschner Report recommended that the Pueblos mechanize their agriculture, subdivide their ancestral lands, keep a few people in the old adobes for the tourist trade, and move the rest of the show to town. The Bureau and the subdividers are now picking off the pueblos one by one.

(Thanks to *El Grito del Norte*, a Chicano newspaper with news on Indian matters published at Box 466, Fairview Station, Espanola, New Mexico 87532. Thanks also to the Native American Legal Defense & Education Fund, Inc., for its work in asserting the Tewa Tesuque's rights in the court cases developing over this matter. They are at 1015 Tijeras NW, Albuquerque, N.M. 87102.)

## III

Robert Lomadafkie, Jr., said "From the first real estate office set up on the East Coast, look what we have come to. Now we are not prepared to give up another inch." He said that the high winds and continuing drought in the area are not happenstance. "The spirits are angry," he said.

Bill Beaver, operator of Sacred Mountain Trading Post, said the real difference was between skiers and business versus Indians and religion.

"You wouldn't ski through the Vatican. You wouldn't throw snow balls in the Tabernacle in Salt Lake City. That's basically what it boils down to. And if you really want to look at the past, the greatest number of users of the Peaks for the longest time have been the Indians," Beaver said.

Elmer Hubbard, Jr., said that calls for Indian management of the Peaks have been heard, but that if this came to pass, the Indians would probably put a ski resort on the Peaks for their own benefit.

Individuals and groups wishing to support the Indian control of the land and prevention of development there can write the Secretary of Agriculture in Washington.

(Thanks to the Flagstaff Sun for information used here.)



# THE NATIONAL SCENE



## AMERICAN INDIAN MOVEMENT TIGHTENS UP ORGANIZATION IN STRONG MOVE

**Pine Ridge, South Dakota** — The American Indian Movement has made major organizational and personnel shifts in a strong move to avoid the problems that often beset Indian organizations, and to keep the movement relevant to current pressing issues.

AIM state coordinators demanded a national council meeting, which was held August 7 here. The national office staff, set up a year ago in Washington, D.C., was trimmed and it will probably soon be closed or moved to a central U.S. location, such as Denver.

George Mitchell, of the Berkeley, California, chapter, and one of the original founders of AIM, and Vernon Bellecourt, Denver chapter director, were appointed national co-directors of AIM, effective immediately. Russell Means, who had been National coordinator, resigned in order to spend full time developing AIM and other causes on the Pine Ridge Reservation.

Dennis Banks and Ron Petite, who had directed the Washington office and national operations, were relieved of their duties. At the spring Cass Lake convention, many persons had expressed concern and upset when Banks and Petite were said to be threatening other Indians with guns, and had disrespected Indian religious beliefs.

## MILWAUKEE A.I.M. CELEBRATES YEAR AT OCCUPIED SITE, & OFFICIAL APPROVAL

**Milwaukee, Wisconsin** — Milwaukee native peoples celebrated the anniversary of the successful seizure of an abandoned Coast Guard station here August 19 with a dance and ceremony. For the last year, the American Indian Movement chapter has operated a halfway house for recovered Indian alcoholics at the site, with eight Indians living there now. Also, an Indian community school was established there with 80 students during the school year and 60 during the summer program.

Herb Powless, chairman of the AIM chapter, said that transfer of the property from the government to a lease arrangement with the Indians would be approved soon.

"The only thing I'm sorry about now is that we didn't take over a larger facility," he said. "Housing for Indian people here is so bad that if we had taken over a larger site, we could have built some decent homes for them."

(Thanks to the New York Times for its special report.)

## HOPI COUNCIL OBJECTS TO NAVAJO USE OF POLITICAL MUSCLE ON LAND SPLIT

**Washington, D.C.** — The Hopi Tribal Council, seemingly beset by conflicts with Navajos, environmentalists, and traditionalists from all parts of the land, is renewing its efforts to have a reservation it shares with the Navajo Nation divided — with the Hopi faction getting the portion with the oil, gas, and minerals.

The House of Representatives passed H.R. 11128 to support the Hopi's claim which would mean the forced removal of about 11,000 Navajos, from land which they feel entitled to occupy. Although the tribal council has asked for speedy action by the Senate, it is unlikely that in this election year anything will be done.

Hopi elected council chairman Clarence Hamilton said the rights of the Hopi could be jeopardized by what he termed "the lobbying power of the mighty Navajo Nation."

Peter MacDonald, Navajo tribal chairman, is attempting to get Senate support to defeat the bill.

"We challenge the Navajos to stop their lobbying on the streets of Washington and in the corridors of Congress and to plead their case on its merits before the U.S. Senate," said Hamilton. He did not refer to a delegation of Hopi elected people who were sent to Washington a few months before to lobby and deal with the Bureau of Indian Affairs.

The lawyers and public relations offices hired by the Hopi elected council, and who also act for power, mining, and other financial interests, have had their share of comments on the matter.

Wayne C. Evans of Salt Lake City, a public relations man, said the Hopi need to have the land partitioned so "they can know what's theirs, so they can police it and protect it." While he did not say so, it also means that they will be able to lease it to industrial interests.

John S. Boyden, Sr., of Salt Lake City, is the attorney for the BIA-supported elected Hopi council. He is worried that the Senate will not act promptly on the bill.

"The crux of this whole matter," said Boyden, "is can a small, politically insignificant minority obtain equal justice under U.S. law?" He did not say if he meant the elected Hopi faction were small and politically insignificant vis-a-vis the rest of the Hopi peoples, or small vis-a-vis the non-Indian Americans. Neither did he indicate why the problem between two groups of native peoples — both of whom have been here longer than the United States — should be settled by American law.

(Thanks to the Associated Press for the information on which this article was based.)

AKWESASNE NOTES

# TRADITIONAL INDIAN UNITY CARAVAN

**Oraibi, Arizona** — Members of the Hopi people who support the elected tribal council took strong exception to the North American Traditional Indian Unity Caravan's meetings with traditional Hopis in late August, and a series of violent confrontations marred both the reputation of the Hopis for peace, and the usually trouble-free caravan on its sixth transcontinental quest for Indian unity.

In the aftermath, it seemed that tribal chairman Clarence Hamilton had punched traditionalist interpreter Thomas Banyacya in the face during the sacred Snake Dance. And royaner Oren Lyons of the Onondaga Nation and many others of the caravan were maced by police at the Grand Canyon.

The National Unity Movement has as its purpose the revival of Indian religion, language, culture, and spiritual unity of native peoples. As it was seen by the supporters of the elective system at Hopi, the Hopi traditionalists used the occasion to belittle the Hopi who are involved with the Bureau of Indian Affairs, the Hopi Tribal Council, and the OEO programs.

The conflict is classic on many reservations. On some, such as Hopi, Six Nations, and perhaps at Akwesasne, it is more polarized than at others. The traditionalists see themselves as helping their people by keeping the traditions alive and pure, by resisting interference by outside agencies, and by working with all land and life.

On the other hand, the elected officials see themselves as also working for the benefits of the people, by bringing in as many benefits as possible such as housing, industrial development to boost tribal treasuries, and by doing things to help their people get ahead in the world.

In the European method of deciding which direction to move, the majority of the people who cast votes win. However, the traditionalists usually show their disapproval simply by not voting, and usually see participating in the elections as a compromise of their integrity. Thus neither side is able to prove in any conclusive way to outside interests who is in the majority, and both sides usually say that they are the largest faction. Other traditionalists say that numbers are immaterial — that their way is the true way, the way given to them by the Creator, and that as long as there are even three of them left that they have an obligation to protect the land and life.

The two groups are on collision courses — and in August at Hopi, they collided.

Unity Caravan members say they were invited to the Snake Dance at Shongopavi on authority of Claude Kewanyouma, kikumogwi (senior religious official) of the village. They also say that he asked their assistance to keep the white people away from the dance, such as was done at Hotevilla. However, some of the leaders of the Snake and Antelope Society had decided the dance would be open, and had asked the tribal police force to keep law and order.

In the arguments that followed, "people who were involved with the ceremony showed disrespect for their own religion by sympathizing with the agitators," Terry Talaswaima wrote in the Hopi Action News, the OEO newsletter. The incident seemed the most serious to disrupt the internal harmony of the Hopi Nation since the 1906 pushing contest between the two factions, characterized as "Friendlies" and "Hostiles".

After the Snake Dance, the Caravan left the village site where they had been camped for a week, and went to the Grand Canyon with religious leader Mina Lansa. While no clear report has been made on just what did happen there, it is known that there were clashes with the police, including the use of clubs and mace. Although the young men with the Unity Caravan had thoughts of retaliating, Mina Lansa reminded them that they were guests of hers there on Hopi land, and that it was her desire that peace and harmony be restored.



The Hopi Tribal Council is also facing attack by the Native American Rights Fund, who are backing a suit alleging that the Council elections are rigged, and that election results do not represent the feelings of the Hopi Nation. The Fund alleges that the present Council represents only 19% of the total Hopi tribal community, but is the recognized voice for ears of the BIA and other government agencies.

**Seattle, Washington** — The National Indian Education Association annual conference will be held here Nov. 1-4 at the Olympic Hotel, according to Will Antell, NIEA president. People representing urban areas and reservations, Indian educators and local school board members are expected to attend this fourth annual meeting. 1500 delegates attended the third annual meeting.

Agenda topics include the Indian Student Bill of Rights, All-Indian Schools, Indian Educators as catalysts for Political Reform, Integration/De-Segregation in the Schools, and Indian Studies. Particular emphasis will be given to the problems of the Northwest U.S.

Registration will begin the evening of November 1, with a general session and keynote speech. Papers will be presented on the 2nd, the 3rd is set aside as "Technical Assistance Day" and the last day of the conference will be devoted to hammering out resolutions. Further information is available from the Facilitating Committee Staff at 815 Forth Ave North., Seattle, Washington 98109, telephone 587-5180.



(We are grateful to Sarain Stump for his art work. He is a noted Canadian Indian artist, and the author and illustrator of a poetry work, These Are My People Sleeping. We look forward to more cartoon strips and art work from him — and others who wish to help in this way — in future issues. The E.



# California

## LOS ANGELES INDIAN CENTER FACES CUT IN FUNDS DESPITE POPULATION INCREASE

*Los Angeles, California* — Faced with a \$200,000 slash in its fiscal year operating budget beginning this September, the Los Angeles Indian Center here is beset with gloom.

Alfred L. Juneau, fiscal officer for the center, Blackfoot, sadly says, "Our \$439,000 budget last year was too skimpy, but with only \$239,000 available for next year, we'll become only a referral agency. Considering we have a Los Angeles Indian population of 100,000 (10% of the total U.S. Indian census) this will amount to only \$2.39 per person!"

Art Hill, an Oklahoma Cheyenne who is associate director of the center told how the center had been funded by five agencies for its work: OEO, HUD, HEW, Dept. of Labor, and Office of Education.

The cut in funds makes Hill wonder "if there is still a conspiracy against the American Indian. Or is it because the Indian is badly lacking in political clout?"

Juneau said that the center really would like to be independent of federal money. In the meantime, he feels that the center renders real services for which the government would pay more elsewhere.

Ms. Twila Jenkins of the Employment Division of the Center, Teton-Sioux, says, "We have had up to 800 applications for jobs at one time. Unskilled workers, gardeners, dishwashers, clean-up jobs." The center has only two employees to handle interviewing applicants, and beating the bushes for new jobs for Indians.

The center uses many volunteer workers in addition to paid full-time staff. Many fear though that it will not be able to continue operating without money.

Ms. Susan Farber was one of those who were alarmed at this prospect. She says the center is "on the verge of closing. Where will urban Indians go for legal advice, orientation classes, tutorial classes for children, English classes for adults and child care?"

(Thanks to Del Schrader, staff writer for the Los Angeles Herald-Examiner for his August 6, 1972, report. The Los Angeles Indian Center is located at 600 S. New Hampshire Ave.)



## LAND OCCUPIED IN 1970 STRUGGLE NOW GIVEN OVER TO INDIAN PROJECT USE

*Santa Rosa, California* — A federal site occupied by Indians in November, 1970, has been turned over to an Indian group here July 7. The lands, along the Russian River, will be developed by the Yakaama Indian Education Development Project.

The total acreage is 403, of which the Indian group will receive 125 acres. Two other agencies — the county probation department and a junior college will get the balance. The Indians, however, were given the 23-room building on the property to use for Head Start and adult education.

The distribution followed the recommendation of the Office of Surplus Property of the U.S. Department of Health, Education, and Welfare.

At the time of the occupation of the land, a dozen Indians were arrested by county law officials. Seven were tried and convicted of trespass, and their attorney, Aubrey Grossman, was cited for contempt of court and sentenced to a five-day stay in jail, a sentence which is under appeal.

## QUECHAN RIGHT TO REGULATE GAME LAWS UPHELD BY DISTRICT COURT

*San Diego, California* — U.S. District Court Judge Gordon Thompson, Jr., ruled July 31 that the Quechan tribe has the right to enforce their hunting and fishing regulations on the Fort Yuma Reservation. The judge also granted an injunction forbidding the Imperial County Sheriff from interfering with the Quechans — their game warden had been arrested by sheriff's deputies.

Judge Thompson's ruling pointed out California law enforcement officials have authority to enforce most state laws on Indian land. The important exception stems from authority granted by President Chester A. Arthur, which gave the Indians the right to control Indian matters — and other courts have said this includes hunting, fishing, and trapping.



Mrs. Louise Gilbert, Paiute

— San Francisco Examiner / Jim Domke

## California Indians Still Await Land Promised in 1851

*Bridgeport, California* — If you're out of land, you're out of luck with the U.S. Department of the Interior, a small, impoverished band of Paiute Indians has discovered.

Soon to be evicted from about five dusty, sagebrush covered acres they have occupied on the north edge of this town of 500 since at least 1890, the 60 members of the Bridgeport Indian Colony asked the Interior Department to grant them 20 acres of unused federal land about a half-mile away.

Their current home meanwhile, is planned as a new subdivision — for whitemen.

It is unlikely that the Department of the Interior can help them. In order to get government land, the bureaucrats explain, you have to be classified as a "recognized tribe". And in order to be a recognized tribe, the government says, you must own land.

Stymied, the Paiutes remain — temporarily, housed in a decaying collection of wood and tar-paper shacks less than a quarter-mile away from U.S. Highway 395 in Walker River Valley.

Senator Alan Cranston of California says that the situation is like *Catch 22* — Indian style. In the novel, *Catch 22*, by John Heller, a World War II Air Force squadron commander said he would excuse a pilot from further combat missions only if the airman was crazy. But if the pilot asked to be grounded, he obviously wasn't crazy, so he had to fly.

"I spent 17 years in the Army. I was wounded twice. And this is what I get. This is all I get," Grant McCloud, 57, declared as he sat in his cluttered six-by-ten foot one-room house.

The colony was told last February it would soon have to move from the alkali flat located beneath the jagged sawtooth ridge of the Sierra Nevada crest.

Mrs. Lucille Gilbert is unable to understand the logic of the Interior Department's "reasoning". She has lived through 64 winters in the Walker River Valley where temperatures sometimes plummet to 30 degrees below zero in January. "Me and Rosie (August) been here for a long time. It gets cold in the winter. We got to shovel snow and chop wood." Mrs. August, in her 60s, watched her neighbor in silence. She is deaf.

Two outdoor water faucets — one of which freezes in the cold — are the only sources of drinking water for 19 dwellings. Families as large as nine squeeze into two-room buildings.

The chairman of the community is Henry Glazier, 29. "Some of the women get work during the summers changing beds at the motels here," he said. "But the majority are on some kind of aid. Some of the men turn to drinking because there is nothing to look forward to, especially in the wintertime. They don't have the education to get decent jobs."

Senator Cranston is critical of the impasse. "This is Establishment bureaucracy at its worst," he declares. He is sponsoring a bill which would set up the

20-acre trust for the Bridgeport colony. He doesn't see, though, why this should be necessary — in Mono County, where Bridgeport is, the Interior Department, home of the Bureau of Indian Affairs, oversees 298,000 acres of Federal Land.

The land problems of the California Indians go back to bureaucratic problems a century ago, too.

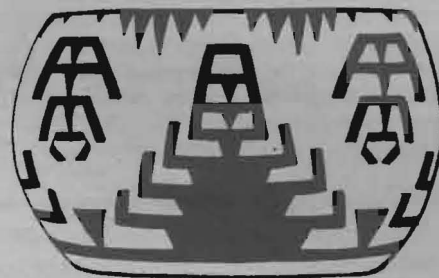
"Most California Indians are landless today because the U.S. refused to ratify 18 treaties negotiated between 1851 and 1852 by three federal agents and the majority of the California Indians," Senator Cranston said in testimony before the Senate Interior and Insular Affairs Committee during hearings on his bill last month.

"These treaties would have granted some 8.5 million acres of land to native California Indians in exchange for their agreement to relinquish all claim to other state land." In fact, Cranston testified, the treaties were lost in the Senate's archives and forgotten until a clerk discovered them accidentally in 1906.

In 1853, Congress required all Indians to register their land titles. Any who failed to register lost their land. Most Indians were illiterate, or living in remote areas. Almost all lost their historic homeland without even knowing it, Cranston charges.

In 1914, the land in Bridgeport where the colony now "squats" was sold to a white man after he signed an affidavit swearing that no Indians were living on any of the 160 acres for which the patent was issued under the Desert Land Act.

"That the Bridgeport Indians had their lands illegally taken from them is beyond dispute," Cranston says. "The question then is one of reparations."



The request by the Paiutes was turned down by Deputy Commissioner of Indian Affairs John Crow — a Cherokee, [which gives pause for thought about the benefits of the Indianization of the Bureau]. Crow asked that Cranston's bill be deferred pending a study by the Interior Department of all other Indian groups asking for federal land.

How long would this take, Crow was asked. "I don't have any idea," he replied.

One colony member stood in the dusty, rutted road running through the community and declared:

"You come up here with your cameras and poke around — what good is it going to do? Are you going to give us back our land? You think we like to live like this so white men can look at us and laugh?"

(Thanks to Robert Hollis of the San Francisco Examiner for his story of August 27, and to Jack Jones of the Los Angeles Times for his August 25, 1972, report for the information in this article, and to John Stanton of the Palo Alto Times for his thoughts on "Catch 22".)







# PRISON NEWS



## TO LAINI MEADOWS: A PRISON THANK YOU

I wish to say thank you to a sister. Her name is Laini Meadows. She has stood up and declared herself with pride and dignity and strength. She is a sister that has overcome obstacles that most women would find difficult to even endure. She has made everyone who has been touched by her life just a little happier.

She was born the daughter of a French father and a Mohawk-Onondaga mother. Her father deserted her and her Mother when she was three years old. Her mother became sad and depressed and when she was unable to feed and shelter her baby, abandoned her. Laini married David Meadows at the age of fourteen, and he left her a widow with two children at the age of seventeen. She managed to go to school by day and work at night to provide for her children, later becoming a registered nurse. After working in this occupation for some time, she became upset over a local controversy involving Indians, and her letter to the editor led her to full-time employment as a writer of newspaper articles and TV documentaries.

She came to the Los Angeles area some five years ago, and has worked with Indians in jail and prisons ever since. Although I had met her earlier in Oklahoma, our paths crossed again when I was in prison. She came to visit all the Indian prisoners and told us she would help us in any way she could. She helped me reconcile myself with my wife and children, and when I came up for parole, she found me a job.

One of the men in prison told me that when he was in County Jail, they threatened him with the "Hole" if he didn't get his hair cut. Laini just happened to come to visit him that day, and she located legal support in this matter by the next morning.

She is always ready to help everyone, even though there must be times when she is very discouraged, sad, and frustrated. When I was in prison, all the guys named her "Sunshine." There couldn't be a better description of this woman, sister, friend.

I and all the guys she's helped just want to say thank you, Laini Meadows, for being you.

— Charlie Moon

Native men at Washington State Penitentiary have been boycotting the prison counselling system because they don't have a native counselor. Not that the prison isn't willing — there's just no one for the job. Interested persons should contact Confederated Indian Tribes, Box 520, Walla Walla, Washington for information.

## INDIAN PRISON GROUPS

Indians in prisons need the support of their people on the outside: help in finding jobs for parole, help with family problems while they are confined, funds for programs, teachers for courses. Contact should be made by native people with the prisons below which have significant numbers of native people, but which do NOT have Indian Culture Groups. Prison officials may be encouraged to allow such groups to exist if they know there is outside support — and pressure.

The last issue of NOTES had information about the operation of successful Indian culture groups in a number of prisons — use the articles to support your campaign to get culture groups started. Don't let the brothers and sisters behind the walls down.

South Central Correctional Institution  
POBox 223  
Anchorage, Alaska 99501 (64 Alaskans)

Florence State Prison  
Florence, Arizona 85232  
(602) 868-5831 (21 Indians confined, a group is there but it meets infrequently with no outside sponsors.)

Youth Training School  
15180 Euclid Avenue  
Chino, California  
(714) 597-1861 (35 young Indians)

Colorado State Reformatory  
Buena Vista, Colorado 81211  
(303) 395-2418 (15 Indian inmates)

Kansas State Penitentiary  
Lansing, Kansas 66043  
(913) 727-3235 (29 Indian inmates)

Federal Medical Center  
1900 West Sunshine  
Springfield, Missouri 65804  
(417) 862-7041 (14 Indian inmates)

Mountain View School for Girls  
Helena, Montana 59601  
(406) 458-5121 (35 Indian resident)

Nevada State Prison  
POBox 607  
Carson City, Nevada 89701  
(702) 882-1712 (19 Indian inmates)

Girls Welfare School  
POBox 6038  
Station B, Albuquerque, New Mexico  
(505) 344-1627 (14 Indian residents)  
LaTuna Federal Correctional Institution  
Anthony, Texas 88021  
(915) 886-3422 (19 Indian inmates)

Ohio Penitentiary  
254 West Spring  
Columbus, Ohio 43215  
(614) 469-2090 (19 Indian inmates)

Oklahoma State Penitentiary  
McAlester, Oklahoma 74501  
(918) 423-4702 (242 Indian inmates)

Purdy Treatment Center for Women  
Highway 16  
Gig Harbor, Washington 98335  
(206) 858-9101 (12 Indian inmates)  
(former program now dormant)

Wisconsin State Prison  
POBox C  
Waupun, Wisconsin 53963  
(414) 324-5571 (22 Indian inmates)

## You say you want to help someone? We need you now!

I am Ana Lou Coelho, number 8811. I am presently serving time at the California Institution for Women for a crime which I DID NOT COMMIT.

I noticed you printed my story, "Ana" in the Summer issue of AKWESASNE NOTES. I want to thank you from the bottom of my heart for your concern. I would like to thank, publicly, all the people who have written to me here, expressing their sympathy, offering their advice and anxiety to help. I am hoping you will print this letter, because I can't answer all the letters because of institution rules.

Right now, I am in desperate need of financial help. My case was heard in the Appellate Court on August 16th. I can bail out if I had the money. If any one of you out there can help in any way, please do so and I as well as my four children, will be eternally grateful. Please send donations to

Cut Ana Loose Fund (CALF)  
1557 79th Ave.  
Oakland, California 94621

and the address is my moms, where my little ones are staying. Checks or money orders should be made out to my mom, Rose Spanyol.

May the Great Spirit watch over each and every one of you. You have a beautiful paper.

Ana Lou Coelho  
POBox EA  
Frontera, California 91720

(California student groups, churches, property-owners, and others with access to fund-raising or security for bail should contact Mrs. Spanyol to coordinate efforts with Ana's attorneys to have her released while her appeal is awaiting trial. Bail is likely to be more than will materialize in small donations, and interested individuals should think of groups to which they belong whose resources and assistance can be tapped.)

## NOTES FROM AN INDIAN CONVICT

The term "rehabilitate" is improper when applied to the native convict. According to the dictionary, "rehabilitate" means "to restore rank or reputation . . . which one has lost."

Let me tell you of my life. I would come home from school some six hundred miles away almost every summer. I'd tell my father what I had learned. And he would tell me I could read all day and I would never

learn everything. I never understood, in full, what he meant. Communication was broken between us. He could speak our language fluently, I could speak English. But neither one of us knew enough of the other's language to communicate effectively.

In a way, I'm glad my mother left home. She believed in the new ways. My father knew the new ways didn't work for him. I didn't know the old ways or the new ways.

The results were: first I went to a state training school, three times, all total. Graduated to a men's reformatory, next a federal corrections facility, and finally to the granddaddy: Folsom. All this happened in a very short span of years.

I might as well mention the fact I spent my early school years in a white foster home, miles from my people.

I'm still trying to find my place in this society.

— Isnala Sun-ka-ku

## Brushwork Earns Bus Fare Home

Sumner, Washington — Bud Cree Medicine, 34, a Blackfoot, was liberated from jail in late July, literally painting his way out.

Cree Medicine's odyssey began in May when he arrived here from Browning, Montana, to attend his brother-in-law's funeral. A series of drunk-in-public charges netted him a 50-day sentence. But if he could pay for a bus ticket home, the judge told him, he could avoid serving his time.

He had no money. But a guard noticed that Cree Medicine had painted some sketches on the cell wall — strictly against regulations — and ordered the wall whitewashed. But the officer did give Cree Medicine paper and pencil. And Cree Medicine gave the officer a drawing.

Impressed, the guard and a secretary in the jail purchased some art supplies and Cree Medicine set up a studio in his cell. He placed a drawing board over the toilet, where the light was the best, and started working.

He painted 25 pictures, including oils of the Old West, water colors, and charcoal sketches. The jail guard sold the paintings to townspeople, and by his ninth day in jail, he had \$51 for a bus ticket, food, and had repaid the cost of the art supplies.

Cree Medicine says he has a painting, a 15x25 foot work in oil, hanging in the Secretary of Agriculture's office in Washington, D.C. (Associated Press)



Bud Cree Medicine . . . saved by the brush.

## B.I.A. STARTING TO REMEMBER INDIANS IN PRISONS

Phoenix, Arizona — Albert French, an ex-convict, will soon begin counseling some 200 native inmates of the Arizona State Prison and jails around the state.

An agreement was signed by the Bureau of Indian Affairs and the State of Arizona permitting French to extend his activities from the Federal Detention Center where he now works in Safford, Arizona, to all areas of the state.

French has been visiting Indian prisoners at Safford since May under an agreement with the Bureau of Indian Affairs and federal correctional agencies. "Conviction does not disqualify Indians from eligibility for assistance from the Bureau," Louis Bruce, commissioner of the BIA, told reporters as he signed the agreements. "In fact, it may indicate a need for assistance." (Associated Press)



# THIRD WORLD VIEW

(Often there are valuable lessons to be learned from looking at other people, other situations. Indians are not the only native people who are having their troubles — and the U.S. or Canada are not the only nations who cause troubles for native peoples. What happens in Hawaii, in Puerto Rico, in Australia, in New Guinea — even to poor white people in Illinois — is of consequence to us all.)

## UNITED NATIONS COMMITTEE RULES PUERTO RICO IS ENTITLED TO BE FREE

*United Nations* — Native peoples whose sovereignty is not recognized by the United States or Canada got a boost by the United Nations Decolonization Committee, which voted on August 18 to declare Puerto Rico a colonial territory of the United States and entitled to its independence.



Claridad/Bambi Belaval

### Demonstration at UN Aug. 18

The decision was approved 12-0, with 10 abstentions. Iraq had introduced the resolution in behalf of Cuba. Russia and China also spoke in favor of the move.

The official position of the United States is that Puerto Rico is a free commonwealth. However, its youth are subject to the draft, and its economic dependence upon the United States has forced it to become a divided nation — many of its peoples live in New York City and elsewhere on the East Coast.

U.S. Ambassador George Bush reiterated his government's position at the outset of the debate: "My government has instructed me to register our continued protest to this Cuban act of interference in the affairs of the United States and Puerto Rico."

The U.S. State Department said the vote was a slap in the face for the Puerto Rican people. However, there were at least a good many Puerto Ricans who took to the streets and who attended rallies in New York to hail the decision.

## WISE WORDS ON "THE MOVEMENT" FROM CHICANO LEADER, CORKY GONZALES

(The problems and progress of other movements often serves as a good check on our own Native causes and commitments. For instance, one of the centers of the Chicano movement — Spanish-speaking peoples who recognize their native ancestry, is the Crusade for Justice with headquarters in Denver. One of its guiding lights is Corky Gonzales — and the excerpts from a recent speech of his may be of interest to our own goals.)

There are periods in each of our lives when we must reassess ourselves as individuals, families, organizations, and most important, our relationship to the Movement. We have to determine what our commitment is, what our dedication is, what our abilities are, what our limitations are, what our goals and objectives are, and finally, what the ideals and philosophy is that guides us.

We see many of the accomplishments and benefits that have been the offspring of the Movement... We watch the results and point with pride to the larger number of students on the colleges and universities, to the larger number of civil and private industry employees, to the greater number of our people in politics, to the number of the peoples' struggle. But what about the GOALS? Are they to be based on personal and individual financial gain or can we honestly say that the masses of the people have not yet been given a place at the dinner table; that they have not shared, profited, or even understood what the Movement is all about.

We are caught up in a system of competitiveness that pits one against the other — brother against brother, family against family, ethnic group against ethnic group... Competitiveness creates division, distrust, suspicion, and isolation. We have too much to lose to allow ourselves to fall into the same trap over and over again.

"What is in it for me, for you, for us?" All of our life, we identify with war heroes, supermen, empire builders and imaginary leaders. We dream of praise and honors and love from other people.



El Gallo

### Rodolfo 'Corky' Gonzales speaking at Chicano antiwar rally.

We go through life hoping to leave some sign of accomplishment to our children... and we leave an inheritance of weakness, boot lickers, indignity, and confusion. History will consist of those who TRIED, who resisted... who dared to struggle... and it will also expose those who were afraid, ashamed, arrogant, selfish, greedy, exploiters, idiots...

IF there is to be a Movement, then there must be leadership. That leadership must be judged by their ability to GIVE, not take. Leadership must convey CONFIDENCE, not egotism. One who sacrifices, not one who is an opportunist. Leadership is the act of using power to FREE people, not CONTROL them.

(Thanks to Smog Signals, published by the American Indian Information and Action Group, Inc., for calling these words to our attention.)

## LAPPS, ABORIGINAL WHITE FOLKS, STILL GET DISCRIMINATION IN SWEDEN

*Kiruna, Sweden* — The Reindeer People, the Lapps, are having problems not too much unlike those of North American native peoples.

For centuries, they have been pushed back from the fertile fields and valleys by Swedish, Norwegian, and Finnish settlers coming up from the south. Often it was done with brutality, more often simply with disregard for their rights.

Their mountain retreats have been appropriated by mining companies, railroads, and hydroelectric power projects. The timber industry, which once brought them income, is moving south.

Even the reindeer culture is changing. Herds, which are raised for meat and hides, must be bigger to be economical, and one herdsman on a snow scooter and equipped with a walkie-talkie can do the work of a dozen men. Probably only one Lapp in three still has anything to do with reindeer, and in the future, the number may shrink to the point where the reindeer-keepers are negligible. And everyone agrees that without the reindeer, the Lapp culture will not survive.

There are about 50,000 Lapps today. One third of Sweden's 10,000 live in 44 "villages" and herd about 225,000 reindeer. A few thousand are in the Soviet Union.

But something new has come along. They call it "Sameakt" or "Same" power. "Same" is the people's own word for themselves, and Lapp has unpleasant meanings, just as do the names for many Indian nations in the U.S.

Last May 1, a Same contingent demonstrated in Stockholm for Same rights during the May Day Parade, surprising many citizens mainly because few Swedes ever think much about the Same. Even fewer know much about their problems, although practically every Swede

has some knowledge and opinion about the race situation in the United States.

The Swedes, proud of their liberal tradition and their social welfare state, are sensitive about charges of discrimination. The record of past centuries is grisly enough: forceful conversion of the Lapps from their religion, burning off of the lichen ground cover by Swedish farmers so that the reindeer starved, and even one case where a Lapp was burned alive when he violently resisted efforts to convert him.

Perhaps the most important step in the modern alienation of the Lapps came in 1928, when the government ruled that Lapps who gave up reindeer culture no longer held land and water rights in their shrunken territories. This was amended by 1971 legislation, which makes it possible for the Lapp villages to restore these rights.

Tomas Cramer, appointed in 1962 as an ombudsman for the Same, says, "It is astonishing how the Lapps are manipulated legally. Without any real right to do so and without compensation, the Swedish government has taken the income from timber land, mines and water power in the Lapp territories," he charges. In legal disputes, the Same are not heard in public court, but behind closed doors, and usually it is a case of the Crown representing the Same against another branch of the Crown.

The sudden flowering of Lappish nationalism among the youth is a first sign they are trying to work out their own solution, bridging the contradictions of culture and integration. But many still view the future with uncertainty, and with forebodings that the vanishing Same may become Scandinavia's equivalent of the vanishing Indian.

(Thanks to Joe Alex Morris, Jr., writing in the January 11, 1972, Los Angeles Times, for this information.)

## MORAL ISSUES OF ANTHROPOLOGY IN THE THIRD WORLD HAVE NOT CHANGED; THEY HAVE JUST BECOME MORE SUBTLE

Anthropologists have often been the tools of colonialism in North America (and the world) but some members of that profession have claimed that there is no longer any danger because "colonialism has largely ended."

In answer to this, Tom Gladwin of the University of Hawaii has written in the October, 1971, issue of the American Anthropological Association Newsletter that "the new colonialism of economic penetration is if anything, more pervasive, probably more destructive, and is unwittingly served by far more anthropologists than the old. The moral issues of anthropology in the Third World have not really changed: they have just become more subtle."

"I see a significant parallel between the way this concept is being used, and the way in which a few years

ago, another anthropological concept, that of "the culture of poverty", distorted the lives, and intervention into the lives, of people less powerful than we... By focusing on the behaviour of poor people, (it) legitimized an assumption that poverty was somehow caused by the poor people themselves, and therefore could be corrected without changing the larger, more powerful sectors of the society. This assumption unquestionably contributed to the failure of the 'war on poverty'.

"To be modern comes out as somehow better than being traditional, and in any event, is inevitable. It is not inevitable... As long as we who have the power and the goodies, pose our modern way as the only alternative to traditional backwardness, it is inevitable that modernization will have great positive appeal. The goodies include not only the consumer goods which

soon make people the vassals of the industrial nations, but also better health, communications, and other things no responsible leader would reject. Anthropological students of development (along with others in other disciplines) seem often to say that these benefits can only be obtained at the price of accepting the rest of the modernizing package, that is, the dominant Western culture.

"Yet there are other ways to achieve valued social goals... Franz Fanon has written eloquently on the process whereby native elites perpetuate the colonial relationship in new ways and while paying lip service to tradition, ridicule manifestations of any new uniquely national culture... I urge my colleagues to forget such trivia as who released which documents and think now about what they are doing in the Third World..."



# Akwesasne portraits:



*Karoniaktatie, Turtle Clan Mohawk, is the poetry editor, correspondent with prison groups, assistant layout artist, and general Troll of AKWESASNE NOTES.*

*As in any community of five thousand souls, there is much variety in the people — their lives, their ideas, their appearance. And of course, most people consider themselves as somewhat typical. Here, Andre Lopez, a photographer collaborating with White Roots of Peace on a book on The Iroquois to be published next year, shows five portraits of The People of Akwesasne.*



*Kanoharoton, a student at Indian Way School (left) with Joe Lazore.*



*Mr. and Mrs. Angus Sawatis, of Cornwall Island. He is a fisherman and ironworker.*



*Katsitsionni, Bear Clan Mohawk, looks out of the ceremonial cookhouse. She is the daughter of Kawennahare and Raohahes*



*Effie Joe, Choctaw, holding her grand-daughter, Katsitsiahawi. Her daughter, Tsireni, is married to Sakokwenonkwas, a Mohawk, and the family resides at Akwesasne.*



# Alaska oilmen face a little rent

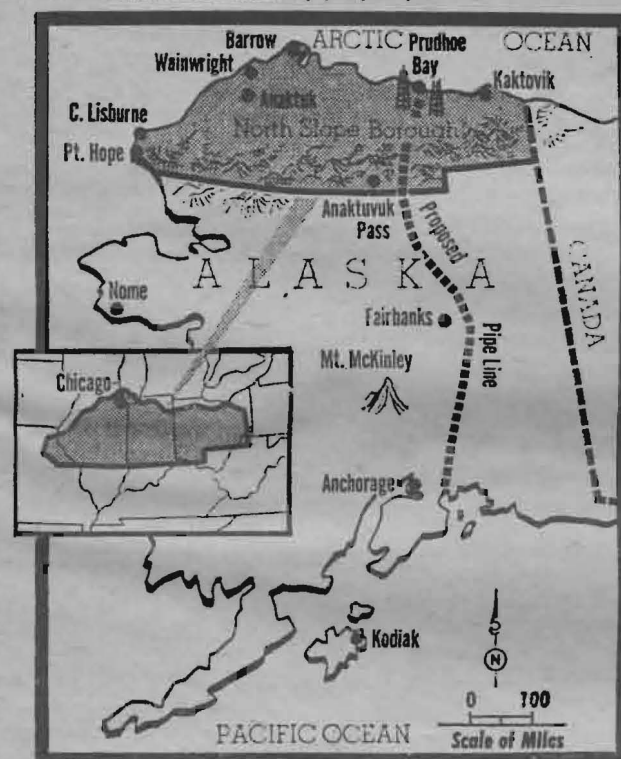
## North Slope developers fear local tax bite from Eskimo 'supercounty'

Anchorage, Alaska — The Northern Lights have seen queer sights, as Robert Service once put it, but few recent ones have been queerer than the saga of the North Slope Borough.

This is the improbable scenario: Eskimos living on the 56.5 million acres of Alaska's remote, bleak, and frigid North Slope are casting around for ways to alleviate their harsh living conditions. Oil men have invested hundreds of millions of dollars at Prudhoe Bay, the largest oil field in the United States.

Joseph Upicksoun of Barrow, president of the activist Arctic Slope Native Association (ASNA) thought it would be a good idea to tax the oil industry. "You must understand that we Eskimos are here forever," Upicksoun says. "The others just come to extract and exploit these resources. When they are through, they will leave. If they want to stay a little while, fine. They can pay a little rent."

The Eskimos agreed, and by a vote of 595 to 33, formed what is believed to be the world's largest local government so they can levy property taxes on at least \$320-million worth of oil-industry property.



— Chicago Daily News map  
The new North Slope Borough, world's largest townsite

Seven oil companies, some of them among the largest and most powerful in the world, called it an illegal grab aimed exclusively at them, and took their case to court. They pleaded taxation without representation. But the State supreme court decided in favor of the Eskimo people.

The Eskimos have elected a borough chairman and assembly and already are busy passing ordinances and planning ways to spend the tax money they expect to collect. Their new entity is known as The North Slope Borough.

The area covered sprawls across the northern fifth of Alaska, 88,281 square miles of treeless tundra, mountaintops and glaciers — an area larger than all but 10 of the 50 states.

The Eskimos live in five widely separated communities, the largest of which is Barrow, with population of 2,300. The others are Point Hope, Wainwright, Kakto-vik, and the Brooks Range village of Anaktuvuk Pass. There is a DEW line military installation at Cape Lisburne — and of course, the oil-company work camps at Prudhoe Bay. In between are a few hundred thousand caribou, mile after mile of spongy tundra inhabited by countless billions of mosquitoes in the summer and a frozen wasteland of unearthly beauty in the winter. The total population is less than 3,500, of which about 2800 are Eskimo. Most of them are poor people.

Jobs are scarce in the area, and the hunt is a strong factor in food and the economy. Per capita incomes are about \$1500 a year, in an area where living costs are 75 per cent higher than the national average. Most housing is substandard and crowded.

Perhaps worst of all, none of the five communities has a high school. Any Eskimo youngster who wants a diploma must attend class hundreds of miles away in Alaska or enroll in a Bureau of Indian Affairs institution thousands of miles away in one of the other 49 states. While the Eskimos are great believers in education, they also have formed tightly-knit family groups, creating a conflict between the urge to have their children educated and reluctance to have them gone from home nine months a year at an early age. Now, with the new borough, they will be able to have their own school system.

The oil companies are admittedly afraid of the new borough. Although they have many reasons given in their legal brief to the court, it seems to boil down to one: "Despite the unquestioned sincerity of its proponents," the firms said, "the implications of the proposal are so far reaching that the full account must be taken of the enormous opportunities and temptation to misuse and abuse power, to overstep the restraints of responsibility." [Strangely, this is one of the accusations which the Eskimos make of the oil people.]

Eskimos feel that the oil companies must be prepared to share in the costs of maintaining their ecology.

Alfred Hopson, of Barrow, who is in his 70s, and has lived on the North Slope all his life, put it this way in hearings on the borough earlier this year: "The white man has gardens to provide his food. Our apples, our oranges and our potatoes were running around all over the country and we had to follow them if we wanted to eat. The struggle for survival is based on the fact that

we needed the whole Arctic Slope to survive. Our people lived here before your ancestors ever came to the United States and here we are, begging for some land."

Some critics say that the borough being predominately Eskimo means the creation of a racial enclave, which is somehow unAmerican.

To this, ASNA executive director Charles Edwardsen, Jr., of Barrow, says, "The existing borough governments in Alaska are white, racially-defined enclaves, which are the equivalent of Indian reservations, but they are reservations for white folks. . . If borough government is good for white racist entrepreneurs, why is it bad medicine for poor Eskimos?"



Wainwright villagers listen to presentation on North Slope Borough.

The companies who oppose the Eskimos are well off. They are Mobil Oil Corp., Amerada Hess Corp., AMOCO Production Co., BP Oil Corp., Humble Oil Co. of California, Phillips Petroleum Co., and Union Oil Co. of California.

Ebsen Hopson of Barrow, the new borough chairman, is talking about a 5-mill tax rate initially on at least \$320-million worth of property. That would yield a \$1.6-million a year, a modest amount where costs are high.

Democracy, American-style, has come to the North Slope. Full circle.

(Thanks to Tom Brown, for his special article to the Chicago Daily News, much of which appears here, dated August 8, 1972)

CLIP THIS AND PUT IT ON YOUR CAR'S DASHBOARD



The following gasoline companies are suing to stop Eskimos of Alaska's North Slope from forming their own municipality. The Eskimos wish to form a local school district to keep their kids from being shipped out, and will use tax moneys from the oil companies to do this. Support your local Eskimos, and do NOT support:

Mobil Oil  
Amerada-Hess  
Amoco  
BP

Humble Oil of Calif.  
Phillips Petroleum  
Union Oil of Calif.

(A sheet of eighteen of these dashboard stickers is available for distribution to your friends. Send 20 cents to Akwesasne Notes, Mohawk Nation, via Roosevelttown, N.Y. 13683)

## FRONTIER-STYLE MENTALITY PREVAILS IN ALASKA

Anchorage, Alaska — The Native Claims Act was recently passed to settle aboriginal claims to Alaskan land. As a result, Alaska's Natives will eventually receive 40 million acres. The state will select lands to bring its total ownership to 103 million acres. And the vast, scattered remains will be retained in public ownership. Some of these remaining public lands will be managed within four national systems: national parks, wildlife refuges, national forests, and wild rivers. New reserves will be created, and existing parks and refuges may be enlarged — Mt. McKinley National Park, for example, with the proposed northern and southern boundary extensions.

Sorting out all of these lands under the provisions of the Native Claims Act will be an enormous and confusing task. Perhaps no interests will be completely happy with the outcome — but one party likely to be unhappy is the Alaska Native.

The environmental lobby tried hard to improve the Native Claims bill in the House by asking for a provision, known as the Udall-Saylor amendment, which would have created a joint state-federal land-planning commission with representation from all sectors of public and private life, including the Alaskan Native.

The commission would have had tight control and comprehensive authority. The Udall-Saylor amendment, if enacted, would have been a tremendous boon to the orderly growth and development of Alaska. But the measure was heatedly denounced by Alaska Congressman Nick Begich, Governor Egan fought it, and the Alaska Federation of Natives, on the advice of lawyers, opposed it. A flyer distributed in Native villages (by a non-native Fairbanks lawyer) claimed that "preservationist" conservationists were "trying to hold up" the Native Claims Bill.

At the insistence of the hell-bent-for-quick-opening-and-development-of-Alaska lobby, the Udall-Saylor amendment was defeated. In its place, Congress approved a weak state-federal land planning commission that has no authority whatever. It has "policing" and advisory powers only. What's more, it isn't even functioning; the Alaska Legislature has approved no budget for the commission at this writing.

As an emergency measure, Secretary of the Interior Morton withdrew from consideration by the Natives and the state some 240 million acres. In spite of this action, there has been a minor land rush since June 19, when Governor Egan

— even before naming members to the study commission — opened up lands not withdrawn by Secretary Morton to private claims under various old public land laws. So far, more than 100 such claims have been filed.

Federal agencies aren't wasting any time either. The planning teams of the Park Service, Forest Service, Sport Fisheries, and Wildlife and the Bureau of Outdoor Recreation all beat their first deadline for preliminary evaluations of land suitable for additions to their jurisdictions.

There is little satisfaction in saying "I told you so." But under the unimproved act, with its powerless and non-functioning planning commission, we have the makings of a really sophisticated swindle — a swindle of the Alaskan Natives (again), a swindle of the American public, and a swindle of earnest Congressmen who thought they were voting for good land planning in Alaska.

It's every man for himself in Alaska. Nothing has changed. The pre-statehood frontier-style mentality prevails.

(This editorial by Jim Kowalsky appeared in the August issue of the Friends of the Earth publication, Not Man Alone.)





# FOR WHOM THE DRUM BEATS

*Brothers! We Thank you for educating our children in your schools, but we have observed that for a long time after our children return home they are not good for anything.*

— The Onondaga's reply to the English, 18th century

They came from all corners of Oklahoma to help their brothers in Elgin improvise and celebrate a gala school boycott that they called Indian Pride Day. There were Comanches, Kiowas, Cherokees, Kickapoos, and many others — for this was Oklahoma, famed Indian territory of frontier days, into which the U.S. Army had kicked or cajoled more than 150 Indian tribes. Once resettled, they would be little noted nor long remembered, or so the theory went. Yet here they were, a century later, gathered at Tia-Piah Park and waving placards that pleaded, "Save Our Children!" All day they picknicked, sang, danced, and beat their drums.

Elgin is a tiny waystop in Oklahoma's Comanche County — a dusty, not-quite-forgettable village where ranchers and Indians buy supplies and send their children to school. The school is an American Pandora's Box — a pressure-cooker stuffed with the darkest emotions of a divided red and white community — fear, rage, and mutual contempt. About a year ago, the safety valve jammed.

The immediate pressure came from a feud between Burt Waysepappy, an Indian high school ninth grader, and Randy Prather, a white twelfth grader. Feuds between the red and the white are not uncommon in such schools; they mirror the towns they serve. Some white students find it amusing to beat up "blanket butts", a term roughly equivalent in splenetic content to "wops" or "kikes"; some Indian youths repay the compliment by roughing up "farmers", an unloving label for members of the predominantly white Future Farmers of America.

In any case, the Prather-Waysepappy feud was "settled" in the traditional manner: with a grudge fight in the presence of the boys' friends, the match taking place during lunch-hour in an alleyway a few blocks from school. Prather won the fight, and that might have been the end of that, but someone watching had run back to the school for help, whereupon two athletic coaches, David Sanders and Dale Osborne, drove to the rescue.

By the time they arrived, the fight was finished. The coaches found Waysepappy and ordered him into the car. Farther down the alley they spotted Prather, whom they told to report to the gymnasium. Driving back to school, they saw Raymond Paddyaker, another Indian ninth grader, and sent him to the gymnasium too. (Paddyaker had watched the fight; no one can explain why the coaches dragged him into their act.)

In the car, according to Waysepappy, the coaches informed him he was going to fight Prather again, only this time it would be a "fair, supervised fight." Waysepappy timidly demurred, pointing out that he and Prather were "quits". But the coaches had made up their minds.

A class in physical education was going strong in the gym. The coaches chased the students back to their classrooms, told the puzzled Paddyaker to wait in an adjoining office, and ordered Prather and Waysepappy to remove their shoes and strip to the waist.

At this point, the school principal, Larry Payne, happened to walk in, and Waysepappy shouted to him across the length of the gym, "Mr. Payne, are you going to let them do this to me? Do I have to fight?" Payne didn't answer; he simply turned around and walked out. ("I had to get back to my office," he explained later. "Another student had been hurt.")

So, the reluctant fighters fell upon each other, and once again, Waysepappy got the worst of it. He began to cry. He wrenched free of Prather and ran out the door; he kept running, barefoot and bare-chested, until he reached Taylor Noyabad's house a mile away. Sobbing and gasping for breath, he blurted his story to Noyabad. (Meanwhile, the coaches were presiding over a second "supervised fight", this one between Prather and Paddyaker. By all accounts, it was a lackluster bout — Paddyaker lacking the desire, and poor Prather lacking the strength.)

Taylor Noyabad is a Comanche elder, pastor of a Pentacostal church. He listened without surprise; it was not the first time he had been told a sad tale out of school. Contempt for Indians was part of the social landscape in hundreds of white-and-red towns like Elgin. It was literally in the air. (A radio disc jockey joke: "He used to be a member of the Blackfeet Tribe — then he wiped his feet.") It was on the billboards ("See a Real Squaw Weaving Rug") and in the souvenir stores (a plastic hip-flask, for instance, displaying a besotted, red-nosed Indian, with the caption, "I'm one drunk Injun." Price: \$1.00.

Noyabad wondered how Indian children, despised and derided, could be expected to grow up with a sense of their own worth, and how a school that promoted fights between whites and Indians could be expected to enlarge racial understanding. That night, he called a meeting, the first meeting of the Elgin Indian Education Association; and the new organization dispatched a petition to the Elgin School Board demanding a full

inquiry into the gymnasium incident, as well as the dismissal of Osborne, Sanders, and Payne.

Until that moment, the Indians in Elgin had never demanded anything, so we may excuse the school board's initial skepticism. "What do they want?" a board member kept asking. "What do those people want?" Nevertheless, the board scheduled an open hearing.

The meeting was a model of confusion, with charges and countercharges twanging through the Oklahoma night. Paddyaker claimed Sanders had given him four "licks with the paddle" just before the fight with Prather, and had threatened to beat him if he told anyone. Sanders and Osborne accused the two Indian students of attacking Prather outside the gym door. All three boys drifted into an intricate dispute over who had really won those fights.

In the end, Payne and the two coaches conceded they may have made "a mistake in judgment." But the fight was far from finished.

The next day, school board president Homer Hise, a hardware merchant, sent Noyabad a fussy little note. Having made "a thorough investigation", Hise wrote, the board had decided "that it was in the past, is currently, and will continue to be in compliance with state and Federal laws." In other words, no apologies would be tendered and no teachers would be dismissed, or even reprimanded.

The legalistic double-talk suggested to Noyabad and the Indian Education Association that they were in another of those "supervised fights." They threatened to sue Osborne, Sanders, Payne and the school board for damages. Then they startled everyone by organizing Indian Pride Day, the first concerted Indian protest in Elgin's history. All day the dancing, all day the drums.

Before long, Payne announced he would not be back next year. Sanders soon followed suit. The Indians were surprised; they were not accustomed to the spectacle of whites retreating. Emboldened, the Indians drew up a new petition demanding that the schools hire Indian teachers and bus drivers, serve free lunches to Indian children, and consult with Indian parents on matters relating to their children's education.

The school board's response was entirely predictable. Said Harry Leonard, a banker: "They want everything free." Said another board member: "We don't have to consult with nobody."

But the gentlemen were whistling in the dark. The drums will surely overtake them, just as they overtook Payne and Sanders, just as they are overtaking school officials across the land. Do not ask for whom the drums beat; they beat for us all.

(This essay by Richard J. Margolis appeared in the August 7, 1972, issue of *The New Leader*, a magazine of news and opinion published by the American Labor Conference on International Affairs. We are grateful to them for publishing this fine account.)

## RACISM in Oklahoma

(Oklahoma is the state with the highest number of Indian residents in the U.S. The editorial below appeared in the *Tulsa Tribune*, a leading Oklahoma newspaper, and was syndicated to other papers in the column by the *Tribune's* editor, Jenkin Lloyd Jones.)

Eskimos who populate five villages north of the Arctic Circle in Alaska have come up with a 56.5 million acre (a little larger than Utah) "North Slope Borough" through which they hope to gain taxing power over oil and gas reserves that might bring them as much as \$3-billion.

There are no firm statistics on exactly how many Eskimos live in North Slope Borough, but if Alaska's whole Eskimo population (15,000) got in on the gravy a \$3-billion windfall would amount to \$200,000 for every man, woman and child.

The evil, grasping oil companies are in court fighting this scheme and the knee-jerk reaction, at least on most campuses, will be that here is the poor, looted aborigine struggling for his rights against predatory capital, and let's get up a parade and break windows.

One rude but possibly pertinent question: If the white men had never entered Alaska, how long would it have taken the Eskimos, with their stone knives, bone needles and walrus ivory harpoons, to have (a) discovered the Prudhoe oil field and (b) brought it into production?

Everybody knows that in 1626 the wily Dutch bought Manhattan Island for \$24 worth of trinkets from the Canarssee Indians. And everybody knows that real estate in central Manhattan is now



worth thousands of dollars a front foot. So, what a rooking the poor Canarssees took!

What is generally overlooked is that if the white man hadn't shown up until this week, the Canarssees would be busy trying to unload Manhattan for 24 bucks.

There is no question that as white Americans marched across the continent in a single century, they left behind them a litter of forced land sales, broken promises, and twisted treaties. Always, the Indians were promised that they could occupy their new reservations as long as "the water flowed and the grass grew" and in many cases, the flowing and growing stopped almost immediately.

But the process of stronger people pushing our weaker people is one of the oldest orders of mankind. There is no person alive who is not descended from

ancestors who were shoved out of ancestral homes and also from ancestors who shoved people out of their homes.

As a matter of fact, the United States was the first country in the world in which the shoving process was accompanied by some efforts at compensation.

The ancient Egyptians didn't worry about saving reservations for the poor Nubians. They simply enslaved them. The Romans didn't buy their empire — not even with trinkets. The great Asiatic hordes that swept like periodic tidal waves into Europe, left no checks. And it was the same in the New World, too.

The Chippewas, who have recently been making considerable noise in Minnesota in favor of additional federal grants as compensation for stolen land, really have no more business being there than the white man.

When the French first reached what was then the northwest frontier, the Chippewas were concentrated in a small portion of Wisconsin and the Michigan peninsula. But the Chippewas got French guns ahead of other tribes, and drove the Dakotas out of Minnesota, who then turned south to over-run the Pawnees.

Much has been made of the fact that the cruel Spaniards obliterated the hapless Arawaks of the Greater Antilles after they found out they were no good for slaves. Less known is the fact that just before Columbus showed up, the cannibalistic Caribs had moved into the Lesser Antilles from South America and eaten all the Arawaks they could find.

There are undoubtedly some cases where inadequate or withheld compensation to aboriginal tribes is justly owed by Americantaxpayers. But the idea that those Americans who came from overseas should now buy America all over again is more than a little ridiculous.

True, some land on which skyscrapers stand was bought from Indians for 75 cents an acre or less. But as long as it produced only a few buffalo and rabbits it could have been worth 75 cents an acre or less.

Recently, some tribes have made gigantic scores against the taxpayers, scores in which white lawyers on contingent fees have done marvelously. Our conscience fund could be getting out of hand.

If a few thousand Eskimo families can become millionaires because they happened to squat on hidden oil fields, the bill will be paid by all Americans who use gas and gasoline.

So, perhaps the point should be raised: No whitey, no oil.



## ETHNIC IDENTIFICATION REQUIRED BY MILITARY, ETHNIC IDENTITY NIXED

Washington, D.C. — The Department of Defense has sent out a circular asking "ethnic identifications" for all men currently in the various branches of military service and for those who volunteer or are drafted under Selective Service guidelines.

A spokesman said identification of Indians in the services ceased after the Korean conflict in the early 1950s. The Pentagon is also attempting to identify all Indians now buried in Arlington Cemetery in Washington.

However, it is unlikely that the Pentagon is thinking of organizing Indian clubs in the service. A Black U.S. Marine has been placed in six weeks of solitary confinement and courtmartialled for engaging in a "Black Power handshake" in the mess hall at Okinawa's Camp Schwab.

Indians, Blacks, and Chicanos have protested a recent order by Marine commanders outlawing the use of any gestures "to express a particular ethnic group's pride, unity, and identification." Saluting, a gesture of white ethnicity, was not included in the order.

The convicted private, Victor Lucky of Youngstown, Ohio, is appealing the sentence with help from the Center for Constitutional Rights and the Human Rights Fund.

## ARIZONA INDEPENDENCE DAY PARADE KEEPS UP FINE AMERICAN TRADITIONS

Pima, Arizona — The Pima Junior Chamber of Commerce had a dandy fourth of July parade. Although it was beautifully done, it was marred by two senseless displays.

One showed one scene of the cowboy fighting the Indian, and the announcer tastelessly quipping, "That's one Indian that doesn't die easily."

Then there was a second senseless scene showing an Indian attacking a stage coast.

The West is still being won — and lost.



Jane Anne Pepler . . . after and before she turned black

## DAUGHTER OF WHITE SUPREMISTS GETS DARK SKIN & INSIDE VIEW OF RACISM

Johannesburg, South Africa — Jane Anne Pepler is shocked to discover what it means to be something other than white.

The adjustment for Miss Pepler would probably not be as great or painful had she spent her life under apartheid as Africans, Indians or "coloreds," the official name for those of mixed ancestry. She might then have developed psychological thick nonwhite skins.

Miss Pepler, 17, is officially certified white, but her skin has turned black after surgery.

"I feel the same as I did when I was white," said Miss Pepler. "But it is terribly humiliating to even go into the street and know that I am no longer accepted as white. I have not given up hope that I will be white again soon."

She is a high school student at Benoni, an industrial city 15 miles east of Johannesburg. Family, friends and fellow students have become accustomed to her new pigmentation. But stares from curious and sometimes hostile strangers in public places make her cringe.

"This is a tragic thing to happen to anyone anywhere in the world, but in South Africa it is heart-breakingly cruel," said her mother, Anna Synman.

Doctors have tentatively diagnosed her difficulty as glandular imbalance. Miss Pepler's troubles followed an operation in December, 1970 to remove two adrenal glands believed to be causing obesity. The surgery was regarded as successful, but a few months later, large black blemishes appeared on her neck.

"They increased and spread until her whole body was covered," said Mrs. Synman. "It is heartbreaking to see Jane Anne being spurned by people who think she is colored. Only close friends and family who knew her before the operation know that she is white. Her only proof that she is European are her features and long flowing hair, but even that has turned dark brown. It is particularly embarrassing for us . . . We believe in white supremacy."

(Thanks to the Boston Sunday Globe for its July 23 article.)

AKWESASNE NOTES

# RACISM

## COMMERCIAL EXPLOITATION

### Of Native Americans

Illinois readers of the paper and others with the cash for a long-distance phone call may want to tell Dixie Cups (owned by American Can Co.) how much you laughed at their new riddle cup. Sample joke: "What did the Indian say when the dog fell off the cliff?" See the drawing below for Dixie's answer. It's hard to imagine how they could be so insensitive.

WHAT DID THE INDIAN SAY WHEN THE DOG FELL OFF THE CLIFF?



THEIR PHONE IS (312) 427-3880.

VIKING PRESS is advertising a novel by Barry Hannah entitled "Geronimo Rex" with the catchy headline, "Geronimo cheated, lied, stole, usurped, killed, raped, pillaged, razed, trapped, ripped, mashed, bowshot, stomped, herded, exploded, cut, stoned, revenged, prevenged, avenged." Librarians and others ordering quantities of books might consider boycotting Viking until they issue a public apology. . . . or perhaps the much-maligned Apaches would like to consider a lawsuit.

Pendleton, Oregon, is the home of the Umatilla Reservation and the First Federal Savings and Loan Association. The First Federal encourages people to save money with a "Ten Buck Bill Saver", a pocket bank illustrates with (count 'em) ten native men (bucks, ha-ha) and one "brave" dancing about with a fistful of cash.

## 200 NEW "INDIAN ACRES" CAMPGROUNDS TO LITTER U.S. WITH STEREOTYPES

Hyattsville, Maryland — Indian Acres of Thornburg, Inc., a Virginia corporation, is one of over 200 camping developments planned nationally by the Chase Continental Corporation, which openly commercializes and exploits false popular conceptions of American Indian people and culture that are demeaning and insulting to Indian citizens.

The concept of the Indian Acres campgrounds is to permit the middle class urban family to be a weekend Indian camper, on what the company calls its "reservations." This concept is promoted with roadside billboards that have a red-and-blue feathered head of something—supposedly an Indian—saying, "INDIAN ACRES: HEAP BIG FUN" and "BRINGUM THE WHOLE FAMILY."

Upon entering the campgrounds, one encounters action statues of painted TV Indians and buffalo. Names of streets, facilities and camping areas are also chosen at the expense of the Indian — "Tonto Drive," "Lake Minnehaha," "Apache Territory." The campgrounds publication is called the Powwow, and even the restrooms are labeled "Braves" and "Squaws." (Thanks to Steven Stosny of American Indian Press Association for his report and opinion.)

## As a Sportsman . . .

### We Appeal to You



FOR YOUR SAKE AS WELL AS OURS, PLEASE DO NOT GIVE YOUR GUIDE BEER OR LIQUOR. HE CANNOT HANDLE IT. ONE DRINK CAN START THEM GOING. WE HAVE SEEN STEALING, FIGHTS AND NEAR DEATH AS A DIRECT RESULT OF GIVING LIQUOR TO THE GUIDES.

The above notice is posted on tables in the Arctic Lodge on Reindeer Lake in Saskatchewan, and reflects the attitude many outfitters have toward native people.

Guides are usually not covered by minimum wage laws, and work long hours (18 hours a day is not uncommon) and may be paid from \$12 to \$15 a day. During bad weather, they may not work.

If anyone wants a classy souvenir, you might try for a \$46.00 Kentucky Percussion Long Rifle. It is advertised by the American Colonial Armament Company of Riverside, Illinois 60546 as a "true example of America's most famous firearm (which) provided the early settlers with many a turkey dinner and safety from the scalp-seeking savages." The company says it is the ideal gun to hang over your fireplace, probably as a reminder of America's proud heritage.

Commercial Credit Loan was using a television commercial over Kansas TV stations this spring. The cartoon showed several Indians wrapped in blankets sitting before teepees. Another Indian approached. The narrator says, "Ever try to ask your relatives for money?" and three arrows are shot into the approaching Indian. "Try Commercial Loan." When Richard Clemmer wrote in protest, he received a reply from W. B. Doner and Company Advertising (2305 North Charles St., Baltimore, Maryland 21218 telephone 338-1600) saying they were disappointed in his reaction and his lack of humor. But they agreed to make a change: "We have since changed this commercial to substitute toy suction-tipped arrows for the real ones." William Hopper was the vice-president who penned the letter. No insult intended, he sez.

Remember the tasteless "Educator Approved" valentine cards, showing a comic Indian with the caption, "Honest Injun — I like you heap lot." The people who approved the card as having "educationally correct concepts" are listed here:

Dr. Irwin Berger (coordinator) B.A., M.A., Ph.D., 755 West End Avenue, New York 10025 (presently professor at Bronx Community College.)

Dorothy Mugge, B.A., M.A., Ed. D., 1000 Plaza Drive, State College, Pa. 16801.

Mary E. Wilsberg, M.A., B.A., Ed. D., 602 Clinton St., Grand Haven, Michigan 49417.

Betty Psaltis, B.A., M.A., Ed. D., 2979 19th Ave., San Francisco, California 94127.

Carol Douglass Lank, B.A., M.A., Ed. D., 65 Vanderbilt, Manhasset, L.I., New York 10030.

Jack Petrie, B.S., M.S., 6 Halbert St., Cortland, N.Y. 13045.

Write-em smoke signals, tell-em what you think-em.



## How to be a Chief with much Thunder

Frederick Chusid & Company (299 Park Ave., New York City; telephone 421-7010) had an advertisement in the Wall Street Journal recently with the above caption. "Our Career Advancement Program can effectively beat the tom-toms for you on the right reservation." Their career program, they say, helps companies "to see you in your fanciest feathers." They brag that "often our clients do so well that their squaws trade in their buffalo robes for mink." The company will "supply powerful medicine that can help you become a big chief," and applicants are invited to send smoke signals to the nearest office. (Branch offices are in many major cities — check your phone book and give them a call. "We help change lives" is the company's motto.)

Both Indian groups and gay groups are upset with Littett & Myers advertising. They make cigarettes, like L&M and other brands. Their most recent ad pictures an obviously swishy Indian brave coyly holding a carton of cigarettes, while a butch brave says to him, "Dancing Butterfly, get out of here with your Eve cigarettes." This firm, their advertising representatives, the magazines that carry the ads all make big money exploiting the Indian image. No insult intended, of course.

Pepsi-Cola is the latest firm to ignorantly spread out-moded stereotypes of Indians.

A new ad shows two nickels — Jefferson on one, and the Indian on the other. Jefferson, just as literate as you'd expect a Founding Father to be, states, "Pepsi-Cola's Value-Pak brings the nickel serving back." Then the poor dumb Indian, inarticulate savage that Pepsi believes him to be, replies, "How?"

This subtle discrimination — an example of the ingrained white racism the Kerner Report talks about — indicates Pepsi doesn't know it is so far behind the times. But the firm shouldn't be surprised when Indians picket the corporate headquarters, charging that the ad is socially insensitive, misleading, and demeaning.

The time is coming — the sooner the better — when ads won't use inaccurate stereotypes about Indians any more than they would picture a grinning Little Black Sambo to sell their wares.

(This editorial is from the Arapahoe Herald of Littleton, Colorado, edited by Garrett Ray. Racism is too deeply imbedded in American thought for its victims — such as native people — to eradicate it alone. We are grateful to Mr. Ray and other concerned journalists for taking initiatives such as this on themselves.)

EARLY AUTUMN, 1972

PAGE 15



# RACISM: IT HAS MANY FACES, ALL UGLY



## ATHLETIC TEAMS STARTING TO SHED OBNOXIOUS 'INDIAN' MOTIFS, NAMES

Indian groups across the land have been keeping the pressure on athletic teams and colleges with offensive symbols, and a growing sensitivity of non-Indians to the issue has brought about a number of voluntary changes.

The University of Utah has changed its name from the Redskins to the "Utes". Dartmouth, Stanford, and Marquette had early made the changes. Florida State has kept the name, but has used a "more dignified" drawing.

Whitewater College in Wisconsin has dropped its Indian emblem that became symbolic of the Whitewater Warhawks. A researcher discovered that the Warhawks weren't Indians at all but a group of white colonials who advocated war with England.

But at least two very sore points remain. One is in Washington, D.C., where noted criminal lawyer Edward Bennett Williams, president of the Washington Redskins football team, says there is nothing wrong with the name "Redskins" and adds that he has letters from Indians backing him up.

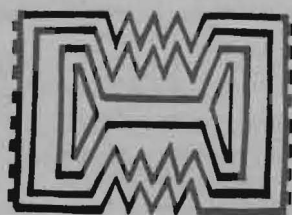
"We've been urged by more Indians to keep the name than to do away with it," Bennett Williams says. "If the people of Washington (a predominantly Black city) want the name changed, it will be changed. But so far our polls have not shown this to be the case."

And at Oklahoma, "Little Red" dressed in full regalia prances around the football field. The role is occupied by a Kiowa, Randy Palmer. In 1969, a group of Indians protested that another "Little Red" performer was degrading their race. They picketed and staged a sit-in in the office of the university's president, Dr. Herbert Hollomon, finally persuading him to suspend official sanction of Little Red. But other Indian groups urged reinstatement, legislators denounced the university's action, and newspapers were swamped with letters to the editor. When the president resigned over conflicts in other matters, Little Red appeared again without official approval. Crowds thundered their approval and there has been no attempt — yet — to remove him.

At Eastern Michigan University, known as the Hurons, alumni relations director Lonny Head says alumni are threatening to withdraw contributions if the name is changed.

"This is very important to the alumni," Head said. "They are very proud of the Huron and what it stands for. They are a little upset because someone is trying to tamper with their pride."

Stereotypes and symbols seem to die hard in America. Until recently, they were much more pleasant than reality. But now that the symbols are no longer sacrosanct, all that is changing, and it is likely that native people will renew the campaign as the school year — and football season — begins.



AL CAPP 'CARTOON' STRIPS STARTING TO USE INDIANS INSTEAD OF HILL FOLK AS BUTTS OF HUMORLESS LAMPOONS

AKWESASNE NOTES

## DARTMOUTH EXPLAINS WHY INDIAN SYMBOL WILL BE ABANDONED NOW

(Native students at Dartmouth recently appeared before the University Senate to tell the school that continued use of the Indian symbol was an offensive distortion of their culture and history. A committee, chaired by Robert D. Kilmarx, considered the matter and made a final report. Excerpts from the thoughtful statement are reprinted here from the university's Bulletin, of June 30, 1972.)

As far as we can determine, both the symbol and the name "Indians" for the teams were results of the imagination of the Boston newspapers. Our research indicates that the first manifestation of the Indian symbol was in a Boston sports cartoon of the early 1920s depicting the now-familiar situation of a Dartmouth Indian coming down from the hills to scalp John Harvard.

Native Americans at Dartmouth do not feel demeaned or insulted by the Indian symbol. They don't feel outraged, but they do feel saddened by an inaccuracy, a grotesqueness, a hypocritical reference to a historical past. I think this is the problem which has to be understood because the response from most people who feel strongly about the Dartmouth Indian symbol is that we aren't attempting to insult the Indians. Far from it. We look on the Indian symbol as a matter of honor and pride, of proper recognition of a historical past; as an attribute of manliness, aggressiveness, fair-mindedness, athletic prowess and the like.

[But the Native American students] have three very basic, valid concerns about the symbol.

The first of these three concerns is that the Dartmouth Indian symbol represents an unreal and romantic portrayal of a past history which completely obscures a

pathetic present reality. The Native American in this country today is in a highly depressed condition which largely is the result of the actions of the white race over the years... [it] represents on our part a form of moral cop-out on the responsibility to do something about it.

The second aspect of concern is that the Indian symbol is a caricature and that it leads to other more blatant caricatures. Let me give you one graphic example: "Wah Hoo Wah", the cheer that we all have known so well over the years and have respected and have used as an expression of honor and respect. We discovered in our research, in the Sioux Language represents the act of sodomy. ... the matters which we depict by that symbol are intimately important and sometimes sacred. Facial make-up, war paint, facial jewelry, earrings, hairstyles, scalp locks, war bonnets, eagle feathers — to us an American artist can depict these very quickly, and it says *Indian* to us — but the Native American sees in the best aspects of our symbol basically a grotesqueness and a caricature which represents only one thing — a white man's perception of Indian, not an Indian's perception of himself.

Thirdly, the Dartmouth Indian symbol as far as the Native Americans are concerned represents a false impression of an unfulfilled historical commitment to Indian needs and Indian education at this college.

... We have come as individuals, and unanimously, to the conclusion that the Indian symbol is an idea whose time has gone by. It made sense at one point, but does not now as far as we are concerned. ... It seems to us that the real answer for the elimination of the symbol is not by official fiat, but the success of a program which will further educate this community and the country to the situation, which, in turn, will result by natural evolution in the elimination of the symbol here and across the country.

## School Books Tell Lies

Victoria, British Columbia — Protests by Indian groups in B.C. have caused the Victoria school board to remove a provincially-prescribed text, *Under Canadian Skies*, which contained a story about Almighty Voice.

Almighty Voice was a young Cree who in 1895 shot a cow. He was arrested and convicted, but unable to understand English, he asked a Mountie what was to happen to him. The Mountie thought he would scare the youth and said he was going to be hung. He escaped from custody, and eventually killed three Mounties who were trying to recapture him. The subsequent manhunt and bombardment of his stronghold by cannons was a significant event in Indian/Canadian history.

But the text, published by J.M. Dent & Sons, said that "Almighty Voice just wanted his own way and didn't want to obey laws. ... He wanted to show them what a

'heap big Indian' he was. ... The story is entitled, "The Long Arm of the Law".

Although Indian groups applauded the action of the Victoria School Board in withdrawing the text, the *Victoria Times* thought differently.

In an editorial, it said "there is no good argument for tossing into the flames all the reading matter that does not appeal to one's own tastes."

Now with one victory, though, the Indian groups are after another text, *Canada: A Political & Social History*, also used in British Columbia's schools.

"The aborigines made no major contribution to the culture that developed in the settled communities of Canada ... the Indian was not only useless but an active menace whose speedy extermination would be an unqualified boon."

## Television Programs Tell Lies

Denver, Colorado — Major television networks have been dodging a barrage of complaints charging ridicule of Indians filed with the Federal Communications Commission by the American Indian Movement chapter here.

Fed up with being the butt of America's laughs, Vernon Bellecourt, now national co-director of AIM, began writing the local television stations, who passed the buck to the networks. After much correspondence, he decided to file formal complaints with the FCC in Washington, D.C. However, that agency has not been responsive to the complaints.

"The cowboy and Indian programs that the television and movie media continue to distribute ... is a blatant attack upon the religion, culture, and tradition of the native people," Bellecourt wrote KBTW-Channel 9, an American Broadcasting Company outlet. He demanded equal time on television, citing the FCC regulation that says a station must "afford reasonable opportunity for the discussion of conflicting views on issues of public importance."

The particular segment that ticked Bellecourt off was a program special entitled "Kopy Kats", a cartoon which had Ed Sullivan portraying "Chief Crazy Horse", who, as Bellecourt pointed out, had been assassinated while imprisoned by the U.S. Army, and was hardly the topic for humor.

However, Frederick Thompson replied for ABC, saying that it was only a "humorous tracing of history, literature and entertainment, portrayed with tongue in cheek and presented in what we believe is good taste. Sullivan had also been shown portraying Henry VIII, William Shakespeare, and George Washington. Thomp-

son said that networks had only to give equal time to opposing political candidates, not cultural groups.

Bellecourt also challenged NBC (National Broadcasting Company) for episodes of the Dean Martin Show and a Bob Hope Special appearing a year ago.

NBC's Harold Queen replied that there was nothing defamatory about the broadcasts. "It is not uncommon in the type of comedy presented on such variety programs ... to take a historic period and do a broad, good-natured spoof about it." He said that the sequence between two Indians and a Pilgrim "was just that and nothing more."

Bellecourt also scored Columbia Broadcasting System (CBS) for following a TV special, "Now that the Buffalo is Gone," with a movie starring Elvis Presley as a stereotyped Indian.

Earlier this year, New England Indian groups took on the Daniel Boone adventure series demanding that 37 of the series' 165 programs be removed from the airwaves.

Some non-Indian groups are also concerned about doses of racism their children are receiving via television. Action for Children's Television director Evelyn Sarson described a script from a Porky Pig cartoon when she addressed the National Association of Television Production Executives earlier this year.

"Pig sneaks around with knife drawn. Indian caught in bear trap. Indian bites trap to get away. Indians attack wagon train. Pioneers use gatling gun, but Indian catches bullets in his mouth. Indian chases Porky Pig with a hatchet, trying to cut his head off." The show was programmed for after-school watching by children.

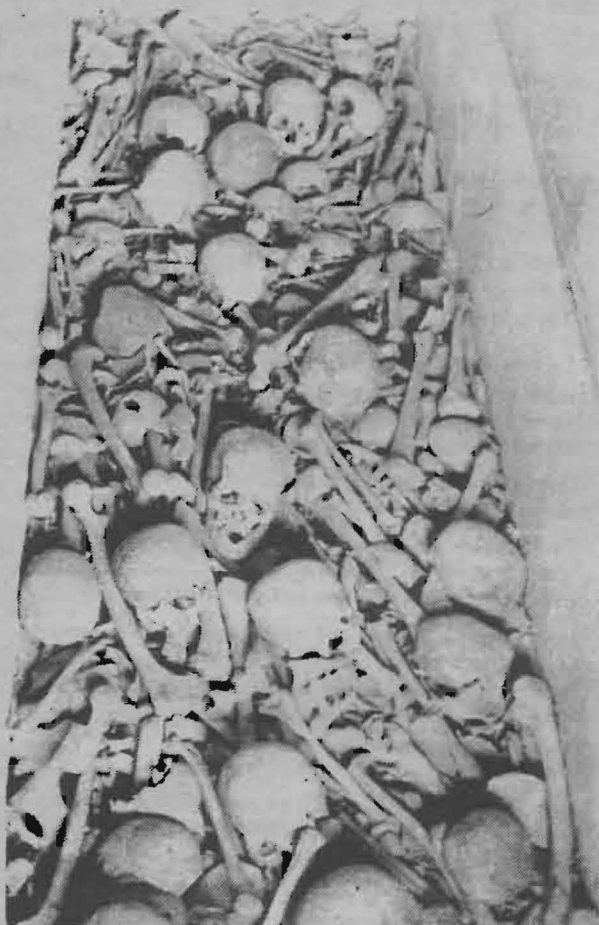


EARLY AUTUMN, 1972

PAGE 16



# Grave-Robbers and other Scholars:



— John Miller/Community Reporter photo

Michigan Indians are still being insulted and dehumanized by the display of Indian bones at a commercial tourist operation at St. Ignace near the Mackinac Bridge. There are 52 skeletons "exposed to view in one grave", which, for a fee, you can gawk at. The owner justifies the exhibit as something people can learn from. Yes, we can learn a great deal from it.

## ILLINOIS ARCHEOLOGISTS FIND TROUBLE

**Chicago, Illinois** — The Field Museum here has agreed to rebury bones unearthed in a "dig" and to pay the costs involved after strong and angry protests by Chicago area native people.

Experts said the bones were Miami people, and were buried in the late 1600s. They had sent the remains to Indiana University for display.

A hardwood coffin was built and a Winnebago burial ground was chosen for the burial. Reburial costs included hosting 60 Anishinabeg, and the employment of a medicine man to officiate, as well as gifts of blankets, shawls, and tobacco.

Another dig conducted by the College of DuPage at St. Charles, Illinois, did not cooperate so well. Charles Ellenbaum, an anthropologist, says he does not intend to stop.

At a meeting with Anishinabeg from the American Indian Center, Ellenbaum was told by Mrs. Pat Rensch that "if you people want to dig graves, dig your own."

Ellenbaum said the excavations were important to him because no similar studies have been made of the Fox River valley.

The anthropologist pointed out that the remains still "belonged" to the owner of the site. "He has seen the graves, and he's very possessive about them. He would like to put the contents in a museum." He added that the skeletons were no longer at the site because vandals had taken one of the skulls and smashed some of the bones.

Ellenbaum also said that if he stopped digging, it might "set a precedent" against archeological study in the U.S.

Susan Powers, chairman of the board of directors of the Indian Center, told him that "the diggings are wrong." You know that. You'd better start studying yourself — your world is falling apart. Your children are running away from you. You are a confused people."

AKWESASNE NOTES

## —Cursed be the villain that molests these graves

**Kansas City, Kansas** — Plastic flowers lie before six identical gravestones on a breezy hill between the public library and a cafeteria, proof that somebody remembers.

"Cursed be the villain that molests their graves," reads the inscription on one stone. That was Helena, the last to die. Floating Voice, she preferred being called. Beside her lies Eliza, and next Ida — the Conley sisters — then their parents and a baby sister.

Once, Fort Conley stood on the spot, and the three girls had held off all of white man's officialdom to save the tribal burying ground of the Wyandot nation.

In the years since, the two-acre cemetery — smack in the midst of the downtown business district of Kansas City, Kansas — has had several narrow escapes from the bulldozer and been ravaged by time and vandals.

Today, though, it is getting honored treatment as the city carries out a downtown renewal program with an eye to the past. Minnesota Avenue, the main business street, has been converted to a mall in front of the cemetery, and renewal planners hope the historic spot will become a focal point of the new urban center.

Preliminary plans call for new walks and a lighting system, repairs to the damaged monuments, planting of different kinds of grass to designated areas of mass graves and maybe free-standing plaques, telling the history of the tribe.

The Wyandots are generally considered to be the remnants of the tribe which early French explorers called the Hurons, a branch of the Iroquois language family. A few historical sources suggest the Wyandots could have descended from the Senecas, another Iroquois Nation.

A 300-year trek, under the pressure of tribal wars because of their French alliances, and white settlers, brought them south and west from the Georgian Bay and Lake Simcoe region in Ontario. The Wyandots reached Kansas City area in 1842 from the Sandusky River area of Ohio, and bought 25,000 acres from the Delawares. The land stretched west from the conflux of the Kaw and Missouri Rivers.

The 700 Wyandots who migrated spoke English and practiced Christianity. Basically townspeople, they worked at trades and set up stores in their new village. They had been marrying with whites, and followed white ways.

The harsh Kansas winter, floods, and an epidemic killed many of them in the first two years, so they had early need of a burial ground. They selected a spot on high grounds overlooking both rivers. By 1855, there were at least 400 graves in the cemetery, and the white man was moving rapidly into the territory. The Wyandots dissolved their tribal status and were made U.S. citizens, except for 80 who moved to a reservation in northeastern Oklahoma.

Their treaty promised that the land "now enclosed and used as a public burying ground shall be permanently reserved and appropriated for that purpose."

Then, on January 21, 1906, an item was slipped through Congress providing for the sale of the cemetery land for business development, and for re-burial of the bodies.

But Congress reckoned without the Conley sisters, who marched into the cemetery and padlocked the gate of a fence which then surrounded the grounds. They built a six-by-eight-foot wooden shanty over the family graves, armed themselves, and took turns living there to guard against intruders.

Eliza, known as Lyda, climbed high on a tree limb hanging over the street and displayed the sign, "You trespass at your own peril." Miss Lyda often ordered strollers out of the cemetery. In 1910, a passerby on Minnesota Avenue reported that he saw Miss Helena fell a dead tree with an axe. Miss Ida, a cook, brought her sisters food from the restaurant where she worked.

Helena freely put curses on people and things she thought threatened the cemetery. Some people say Helena's curses are the reason the city has such a generous share of urban woes today.

The sisters also tried to use the law to save the burial ground. Lyda was a law school graduate, and in 1910, was admitted to practice before the U.S. Supreme Court — according to her tombstone, the first woman

## "THE TIME HAS NOT COME TO PUT THESE THINGS BACK IN THEIR PROPER PLACE"

**Elko, Nevada** — An antique store owner here has been exhibiting the bones of an early-day native person in his shop for several weeks now. It was found by workers at the nearby Spring Creek Corporation summer homes development.

"The time has come when we are wanting museums and everyone to return these things so we can put them back in the proper place where they belong," said Rolling Thunder, a Shoshone medicine man who lives near this eastern Nevada town. (UPI)



EARLY AUTUMN, 1972

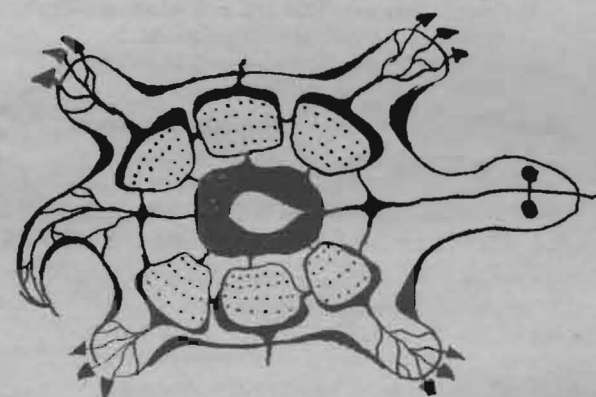
ever to go before the high court. She is shown in an early portrait as a well-dressed young woman in a white toe-length dress — with a necklace of rattlesnake vertebrae and blue glass beads.

The Conleys, descendants of the Zane family of Ohio, were only 1/16th Indian. But their hearts were Wyandot.

During the court case, the sisters were tricked into county district court purportedly to hear arguments in the case. While they were away, a U.S. marshal and his deputies wrecked the fort. The women immediately rebuilt it.

Lyda lost her plea to the Supreme Court, which held that the phrase in the treaty saying the cemetery would be permanently preserved did not really mean that. The sisters, meanwhile, had made friends. People began circulating petitions, and U.S. Senator Charles Curtis, himself part Kaw, eventually won repeal of the cemetery sales law. Curtis was later to become Herbert Hoover's vice-president.

Years of relative peace followed for the cemetery. Burials continued. Though "Fort Conley" was torn down, the women resumed their vigil off and on for the rest of their lives. Lyda was a lonely figure moving among the graves, picking up twigs, leaving flowers. She spent many a night in jail on charges of disturbing the peace or molesting city workmen sent to tend the grass and trees.



Miss Lyda died on May 28, 1946. She was 72. Hundreds of mourners followed as her body was carried to the ancestral plot she had protected for half a century. On a grave nearby, mourners found a cluster of dried flowers, weighted down with a small stone, placed there by Lyda weeks before.

Ida died two years later; Helena lived until 1958. There has been an occasional burial in the cemetery since their deaths, the most recent in 1965.

After Lyda's death, attempts to sell the cemetery were revived by descendants of the Wyandots who went to Oklahoma in 1855. They had regained tribal status in 1936. Over the objections of Kansas City area civic and political leaders, Congress in 1956 gave the Oklahoma Wyandots title to the cemetery and the right to sell it.

Tribal leaders thought the land was worth millions, but when it was appraised in 1959, the downtown area was decaying. A value of just \$295,000 was placed on the land, and the top bid was \$126,000, hardly enough to pay for the cost of reburying. Tribal chief Leonard Cotter, who lives now at Wyandotte, Oklahoma, said the tribe was not about to give the cemetery away.

The city offered in 1965 to take the cemetery as a gift and maintain it, but said it could not afford to buy the land. The Oklahoma Wyandots refused. When the downtown area was declared an urban renewal area to be rejuvenated with federal and local funds, the tribe offered it to the Urban Renewal Agency for \$3-million. The agency refused, but began plans to clean up and protect the cemetery.

A year ago, as plans progressed, the cemetery was declared a National Historical Site, meaning that it can never be sold.

(And so it was that the crusade of the Conley sisters reached a successful ending — for now, despite the feeling of the tribal council that the land should be sold. We are grateful to Shirley Christian, a writer for the Associated Press, for her report.)

## DEAD FEAST HELD TO RESTORE PEACE TO SPIRIT PEOPLE DISTURBED BY 'DIG'

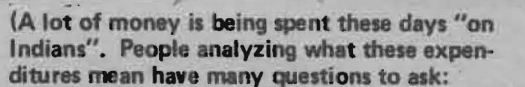
**Onondaga Nation** — A memorial ceremony was held near Depauville, New York, on the site where a week before archeological students had dug up at least six graves and taken the remains to Kutztown State College in Pennsylvania for study.

The dead feast was conducted by Onondaga royaner and people. The remains had been reburied at the reservation cemetery earlier. At a Grand Council of the Iroquois Confederacy on August 5, it was decided to "make it clear" that desecration of Indian burial sites and remains must stop and that further excavations would not be tolerated. The Grand Council urged other nations, such as the U.S., to pass legislation banning such activity.

PAGE 17



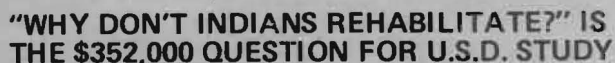
\_\_\_\_\_



- (Some of the programs being funded are listed here.)

**Washington, D.C.** — Nearly \$2-million in federal U.S. grants has been awarded for the improvement of academic quality at institutions enrolling large numbers of American Indian students by the Dept. of Health, Education and Welfare's Office of Education. The grants will enable the colleges to expand services, develop faculty, make administrative improvements.

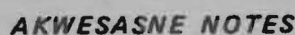
|                                                                                  |           |
|----------------------------------------------------------------------------------|-----------|
| Alaska Methodist University, Alaska                                              | \$150,000 |
| Bacone College, Oklahoma                                                         | 200,000   |
| Central Oregon Community College                                                 | 150,000   |
| Fort Lewis College, Colorado                                                     | 350,000   |
| New Mexico Highlands University                                                  | 135,000   |
| Northern State College                                                           | 100,000   |
| Oklahoma College of Liberal Arts                                                 | 150,000   |
| Pembroke State University, North Carolina                                        | 150,000   |
| Southern Utah State College                                                      | 100,000   |
| Wenatchee Valley College, Washington                                             | 65,000    |
| Western New Mexico University                                                    | 150,000   |
| Eastern Oklahoma State College with<br>Claremore Jr. College                     | 100,000   |
| Lake Region Jr. College with<br>Bismarck Jr. College, North Dakota               | 35,000    |
| Sheldon-Jackson College, Alaska, with<br>Wenatchee Valley Community College      | 80,000    |
| Yakima Community College, Washington, with<br>Wenatchee Valley Community College | 55,000    |



**Washington, D.C.** — The U.S. Department of Health, Education and Welfare's Social and Rehabilitation Service has made a number of awards to enable Indians "to identify the barriers that prevent eligible members of their groups from receiving social and rehabilitation services and to develop methods for overcoming these barriers."

Grants went to The University of South Dakota's National Indian Planning Project (\$200,000) to provide technical assistance on research into Indian problems, and another \$100,000 to evaluate a service "delivery model" for alcoholic Indian youth, and still another \$52,000 to "identify characteristics of Indian cultures that are relevant to the provision of social and rehabilitation services." The only Indian group to receive a grant was the Teen Center at Cass Lake Reservation in Minnesota which got \$43,720 to evaluate a preventative services model for Indian youth.

**MORE MONEY AIN'T THE ANSWER**



**Cass Lake, Minnesota** — Anishnabeg people here have hit upon a novel and effective method of total control of Johnson-O'Malley funds used in the education of their children.

Last winter and spring, the Deer River School District Indian Parent Advisory Committee for Johnson-O'Malley had sought on numerous occasions to reach an accord with the school board. The committee felt that the school board was simply using Indian funds as income in order to keep taxes low, rather than using the special funds as a special supplement for Indian children as it is intended.

Finally, negotiations between the BIA, the State Dept. of Education, the committee and the school board collapsed, and the school board passed a resolution rejecting Johnson-O'Malley funding because the act discriminates against non-Indians, they said.

At that point, the Parent Advisory Committee incorporated and is now called the Deer River School District Indian Parents for Better Education, Inc. They submitted their own budget to the State Department of Education, and were funded in the amount of \$55,300. They turned some of this money back to the state so it could hire a coordinator, who, being a state employee, would have legal access to school facilities, even if local officials were uncooperative.

Surprisingly, however, the school board was happy with the move because they have been relieved of responsibility and potential criticism for their use of Indian monies, and the Indian people are happy with the control they now can exercise. Further information on the move can be obtained from the Leech Lake Legal Services, Box 425, Cass Lake, Minnesota 56633.

**Pangnirtung, North West Territories** — The director of education for the Northwest Territories said August 21 that a northern curriculum has been developed and is being introduced across the Arctic. Norman MacPherson, speaking at a conference of the Eskimo Brotherhood of Canada, said that there had been some resistance from white instructors, however.

Elizabeth Quaki of Payne Bay, Quebec, one of only a handful of Eskimos who have become teachers, said northerners must gain control of the educational system if they hope to make it serve their needs. "As long as southern teachers and southern courses dominate the schools, the Eskimo culture and heritage will continue to erode," she told the meeting.

Many delegates expressed fears that their language would die unless it becomes the language of instruction. Simply teaching Eskimo as a course was not good enough, they said.

Other delegates were concerned that higher grades were available only in schools outside the Eskimo communities. Usually the young people are lodged in student hostels. "They come back like different people," said Nashook, a delegate from Pond Inlet. "They loathe their culture and look down on the old ways of their parents," he said.

Tagak B.C. Curley, 28, president of the Brotherhood, told the 60 delegates attending the ten-day meeting in this Baffin Island community that they must organize and fight to preserve their language, culture, heritage. Southern standards of teachers' college certification should not be applied to Eskimo teachers, he said.

*(Thanks to the Toronto Globe and Mail for this special report)*

**Denver, Colorado** — Fort Lewis College at Durango, Colorado, must grant free tuition to all Indian students under a contract negotiated in 1910, a judge ruled here August 15th.

Last year, the Colorado Legislature enacted a law limiting free tuition to in-state Indians who could demonstrate financial need. But Indian students challenged the law and conducted numerous protests over the issue.

They argued that the act violated a contract signed in 1910, when Congress voted to give Fort Lewis College and the 6300 acres of land on which it was situated to the state. Terms of the contract specified that Colorado must admit Indian students free of charge.

About 215 Indians are enrolled at the school — all but 15 or 20 come from outside Colorado.



(In a recent issue of AKWESASNE NOTES, a collection of essays on Indians written by a school class in Minnesota was reprinted. They contained many of the usual stereotypes which the students had gathered in the media, their textbooks, and from parents and their culture. Erica Elliott, teaching in the 4th grade at Chinle Boarding School on the Navajo Nation, read the accounts to her Navajo students. Their responses are printed, in part, below.)

**"You guys don't know anything. We don't kill white people's. The Indian's were the first come to the United States. Then the white man's stole it. I'm proud I'm an Indian."**

**"I am an Indian. I am full-blooded of Navajo. White people don't know what Indians."**

*"The United States belong to the Indian. The Indian are all very brave. The Navajo are rich and lucky. Some Indians are good and some are a little bit bad."*

"I was angry when I heard what the whiteman wrote about Indians saying that Indians are bad and terrible. I am proud to be a Navajo Indian. I have nothing to be ashamed of. My people has done nothing wrong. Go make friends with the Indians and you'll know what Indians are."

**"I am full-blooded and I am so mad. The white man take away the land from the Indian. I don't like to write it again. The white man made the pollution. I am proud am a Indian."**

*"I am an Indian. Indians are human beings. You just don't know about the Indians. You just know it from the books and TV. They are not true. They tell the Indian did bad things."*

**"Don't you ever say that again."**

"Some Indian are not good and some are good. We like color people. I think you don't like color people. Indian like people. Our teacher is a white people and a blackman. . . If you guys don't like Indians, don't bother the Indians. Just make love & peace. Larry Williams."

*"All you see in moves are not true. We know some white people are bad and some are good. The Indians had a good life and were happy. Then the white man came and took all the things the Indians had. And the white man brought liquor. Do you know what an Indian is? I think none of you whiteman know what an Indian is. Tell your teacher to teach you what an Indian is."*

**"You guys think we are stupid. . . Indians have brown skin. They have brain like white mans."**



**Washington, D.C.** — Although one branch of the U.S. government, the Department of the Interior, has authorized many projects such as Black Mesa which has polluted and spoiled Indian lands, another branch, the Office of Education, has announced a \$128,000 project to "increase the environmental literacy" of American Indians. It is part of a larger program.

The Rough Rock Demonstration School will receive \$16,000 to develop curriculum materials in Navajo and English dealing with the environmental problems of the Indian community. Ramah, New Mexico, Navajo School Board will receive \$37,000 to develop curriculum stressing Indian views of the land and nature for use in Indian high schools. The Bristol Bay Native Association of Dillingham, Alaska, will get \$45 thousand to develop a process of village and regional environmental decision-making and problem solving concerning their land claims. And Bismark, North Dakota, United Tribes of N.D. Development Corporation, will get \$30,000 to develop Indian-oriented environmental educational materials for use throughout North Dakota public schools.

So far, no grants have been announced to raise the "environmental literacy" of the Department of the Interior.



# Religion



## INDIAN/CHRISTIAN ECUMENICAL MEET SEEKS WAYS TO RESTORE TRUE WAYS

**Morley, Alberta** — When the Rev. John S. Hascall, an American Roman Catholic priest, says mass, he prefers a teepee to a church.

Several nights ago, he sat crosslegged on the ground in a large white teepee illuminated by a campfire of poplar logs. His vestments were not white, but black, the traditional sacred color of his people, and the Lord's Prayer was in Cree. In his homily, he spoke of Jesus Christ as a "Holy Man" sent to put men in contact with the Great Spirit.

Father Hascall is an Ojibwa, and like a growing number of his people — some Christian and some not — he has committed himself to the revival of native religious traditions.

In mid-August, Father Hascall and more than 600 other Indians of similar persuasion gathered on the Stoney Indian Reserve in the foothills of the Canadian Rockies for the third annual Indian Ecumenical Conference. The conference underscored the growing interest among native peoples in their religious heritage.

It began with the laying of a sacred fire, and blessing of the meeting ground with tobacco according to Navajo custom. For the next four days, delegates feasted on such traditional foods as moose and elk, danced by campfires, exchanged information on Indian medicine, held pipe ceremonies and other traditional rites, and gave speeches on the glories of their religious heritage.

"Our people are beginning to realize that we have a religious faith that is as good as any other," said John Snow, a chief of the host Stoney people. "After many years of seeing it condemned as pagan, and accepting such judgments ourselves — we are ready again to take pride in it."

The conference was organized by the Nishnawbe Institute, an educational and cultural center in Toronto, and was financed by the Anglican Church of Canada, the United Church of Canada, and the W. Clement Stone Foundation of Chicago.

A majority of the delegates were members of Christian churches that have been established on reserves by white missionaries. Others followed traditional tribal customs; still others were from intertribal Indian bodies such as the Native American Church and various Indian Pentecostal sects.

They came from dozens of nations in the U.S. and in Canada. Among them were ordained clergymen, medicine men, Indian doctors and ordinary laymen. They slept in tents, campers and teepees, set in a grassy meadow filled with wildflowers along a tributary of the Bow River.

Indian religious practices vary widely from tribe to tribe, but spiritual leaders say that all share certain common elements. Among these is the belief in a



A Prairie Falcon Dance at an evening powwow at the annual Indian Ecumenical Conference, held this year on the Stoney Reserve near Morley, Alberta. Alex Bonais, Cree, is playing the drum. (New York Times photo)

Creative Force, or Great Spirit, reverence for other people's beliefs, and respect for one's neighbors and the natural world. Indian religions place emphasis on dreams and visions as means of receiving religious insight. They are closely linked to "Indian medicine", a term that embodies both prayer, Power, and curative elements like herbs and roots, and makes no difference between sacred and secular realms.

"For us, everything is sacred," said Wawashkesh, sometimes called Wilfred Pelletier, who is a consultant to the Nishnawbe Institute. "Eating a meal, smoking a cigarette — these acts are all ceremonies to me. We are inseparable from earth and the universe."

Many Indians agree that the influence of the white man upon Indian religious life has been disastrous. Not only did missionaries repress tribal customs, but by dividing Indians from the same tribe into different Christian churches, they also made it impossible for religious values to remain part of the fabric of social, economic, and political life.

Some native people express hostility to Christianity. Ernest Tootoosis, for instance, a Plains Cree from Saskatchewan, told the conference:

"We were in a Garden of Eden when the white man came in 1492, but now we have been destroyed. We must go back to the way our forefathers worshipped. We must pray to the Great Spirit the way he wanted us to."



Ernest Tootoosis, Plains Cree from Saskatchewan, calls for a return "to the way our forefathers worshipped."



One of the women at the meeting.

Others, though, take the position that Christianity is now just as much a part of Indian religious identity as tribal religion.

"I'd like to go back 100 per cent, but I just can't," said the Rev. Andrew Ahenekeew, a Plains Cree who is an Anglican priest. "The two must live in harmony."

Those who seek to integrate Christian and native religious forms, however, sometimes find the road difficult.

Father Hascall, for instance, a Franciscan Capuchin of the province of St. Joseph who is pastor of an all Indian parish in Baraga, Michigan, said that he saw no contradiction between Christian and Indian spirituality. "The Eucharist is medicine," he declared. "We get our strength from Christ's body." He said, though, that the local bishop had opposed innovations such as the use of the Indian language and the holding of mass outdoors rather than in churches, and he planned to leave shortly



to spend two years in the mountains, studying Indian medicine and getting himself together spiritually. "The white ways are crowding in on me," he said. "I've got to get away for a while."

The Indian Ecumenical Conference was organized by older Indians, many of whom are clearly worried about what alcohol, urban living and other forces are doing to Indian society.

But it has also attracted a substantial number of young people. David White, a 30-year-old member of the Potawatomi Nation from Walpole Island, Ontario, said that he was converted to traditional Indian ways a year ago, and was there to talk to medicine men and other spiritual leaders. But for some urban youths, the conference represents their first exposure to medicine men, pipe ceremonies, and Indian custom.

"They have brought Indian religion out into the open," said Roland Nadijwon, a 27-year-old Chippewa from Sault Ste. Marie, Ontario. "In the past, even when it was practiced, you just didn't talk about it."

Some believe that the movement could, through symbols such as pipe ceremonies, sacred tobacco, and burning sweet grass, provide the basis of a new Indian religion that would meet the needs of urban Indians who have lost their tribal roots.

"These people are grasping for some kind of structure and identity," said Robert Thomas, a Cherokee who helped get the conferences started. "It may end up creating a new Indian religion."

It was also evident from the speeches, given under a bower covered with poplar branches, that Indians are beginning to feel that they have a message that the world needs.

(Thanks to Edward B. Fiske for his August 19, 1972, report to the New York Times.)

## A BURNED SCHOOL, A LEG SHOT OFF, AND RELIGIOUS/RACIAL/LINGUISTIC CONFLICTS STIR MICMAC RESERVE IN QUEBEC

**Sainte Anne de Restigouche, Quebec** — Bad blood between the area's French-speaking whites and their old Indian allies, the Micmacs of Restigouche are stirring again with preliminary hearings scheduled for September into the schoolyard shooting here of two Indian boys by a white guard.

The hearing was adjourned in Superior Court at New Carlisle on July 20 after the guard's attorney told the judge his client had been instructed by the Mother Superior of the former convent here to shoot if there was trouble: "Now you have a gun. Use it."

The hearing was ordered so that the nun and one of the boys who had lost a leg in the shooting could testify. The shooting was preceded and followed by Indian trashing of the \$1-million reserve-surrounded school and convent across the road from the mission.

The brick school and attached convent burned to the ground on September 22, 1971.

The two boys had been shot on August 21, some two years after more than 300 Restigouche students had quit going to the integrated school in an outpouring of dissatisfaction.

The Sisters had moved out after the shooting, and the school was so badly damaged by breakage that it had failed to open to white students from nearby Cross Point for the school year by the time of the fire.

A churchyard statue here tells you that on June 24, 1610, Grand Chief Membertou and 20 others were baptised by Father Jesse Fleche "as a memorial of the birth in Christ of those first fruits of the Micmac Tribe."

But now the French-speaking Roman Catholic priest here says the Indians on the reservation burned the school down.

"It's the times we live in. I don't know how else to explain it," added Father Donat Lemier. "There were times when we went to bed not knowing what was going to happen."

The nervous priest said the church and monastery had received arson threats and had windows broken, and that its priceless library with documents signed during the 1760 battle had been shipped to Montreal for safe-keeping.

The school was surrounded by 80 acres of land that the church somehow got from the Indians. That land is completely surrounded by the reserve. The town of Cross Point owned, operated, and insured the school and is a predominately French community. For the Micmacs, French is a third language, after English.

By August, 1971, the school had become so scarred that the board hired an armed guard to watch the premises. Robert Barnaby, 20, of Restigouche, and Wayne Golder, 16, from Ontario, also a Micmac, came to the school steps around midnight to drink beer. They made some noise, and somehow, Guard Octave Raymond of Val d'Amour, New Brunswick, fired his .303 rifle. The slug tore into Barnaby's leg, causing doctors to amputate it; the bullet continued into a wall where it ricocheted into Golder's back.

Within two days, every window in the school had been broken out — and a month later, the fire.

Now, with the trial of the guard, charged with firing on a human being, the whole matter is opening up again.

(Thanks to Dean Rhodes, of the Presque Isle, Maine, Bureau of the Bangor Daily News, for his report on the Micmacs.)





# "Our Relatives: All Living Things"

(To starve the Indians and clear the way for trains, the buffalo were slaughtered. Maybe 100 million were slaughtered. By 1877, the south herd was nearly gone. By 1900, there were about 20 wild buffalo left in the U.S. and maybe 250 in Canada.

(There were also a few private herds — 35 in the Pablo-Allard herd in Montana, the Goodnight herd of 13 in

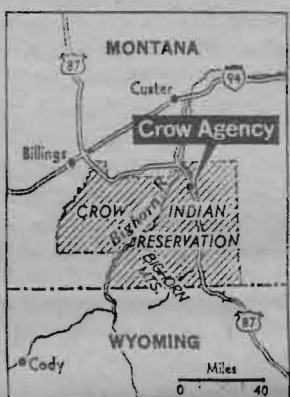
Texas, the Dupress herd of nine in the Dakota Territory, a few in New Hampshire, ten kept by the Santa Fe Railway to show to tourists, and 27 in five different zoos.

(Today, about 15,000 buffalo, more properly called bison, roam 200 ranges and 450 private ranches in 46 states.



## "Now that the Buffalo's gone"

Crow Agency, Montana — For 28 years, buffalo grazed a 4,000 acre pasture in the Big Horn Mountains on this vast reservation. To the Crow Nation who brought them here, they represented the return of a lost tradition.



It was the promise of good meat as well as the lure of tradition that prompted Chief Yellowtail, head of the Crows in 1934, to ask the Government to place 233 buffalo on Crow land. At that time, there were fewer than a thousand buffalo left in the U.S.

"We had old Indians then who had known life before the reservation," Joseph Medicine Crow, the tribal historian and anthropologist says. "They'd talk about the buffalo and they liked the idea of hunts and distributing the meat."

Then, a decade ago, the buffalo were found by the federal government to have become diseased, and were ordered slaughtered. Ever since then, the Crow people have been trying, with no success, to raise the money for a new herd.

To the Indian people, the buffalo give a feeling of the old days, of independence, of pride. The buffalo mean hope. And the loss of the herd means bitterness toward the federal government, for many tribal members believe that the herd was not diseased, that it was destroyed in a political move by the government to open the lush pasture to the white cattle ranchers who now lease large portions of the land.

"The cattlemen wanted to get the land," Medicine Crow says simply. "So back in Washington, they got rid of the buffalo." Over a thousand were killed.

True, the government offered a new seed herd — with the condition that there would be annual inoculations and a sophisticated fencing and corralling system that was very expensive.

The largest herd of about 1300 is at, oddly enough, Custer State Park in the sacred Black Hills. Although there are many Indians in that area, the surplus buffalo are killed off by hunters — who pay \$500 for the pleasure.

Whether they get the buffalo or not, the Crow people are getting back some wild horses from the Pryor Mountain herd near Lovell, Wyoming. Because available range was not sufficient, the herd of 157 was trimmed to 100, the excess were rounded up with cowboys, and transported by helicopter. Colts will be given away by drawing, and the Crow people will try to break the stallions.

(Thanks to Barbara Campbell, writing in the New York Times)



## Open season on two-legged predators?

Now would be a good time to establish an open season on the two-legged predators of the Fish and Wildlife Service...

I'll bet you thought that the Fish and Wildlife Service was established to protect wildlife. Wrong!! Their main duties are to kill wild animals and birds.

Last year, the Fish and Wildlife Service wiped out 6,000 badgers, 842 bears, 1000 beavers, 89,000 coyotes, 20,000 lynx and bobcats, 7,000 opossums, 7,000

porcupines, 6,000 raccoons, 19,000 skunks, and 3,000 wolves.

Mostly they do this by whole-sale poisoning, using a poison referred to as "1080." It is put on food and grain the animals and birds eat. Death is lingering and agonizing. Many animals, including the bear, slowly lose their fur and just gradually die.

The Fish and Wildlife Service is busily engaged preparing for this coming year's senseless slaughter

of our wildlife. Why can't it be stopped? Write to the Department of the Interior [also the home of the Bureau of Indian Affairs] in Washington, D.C. and beg for an open season of 30 days on the most bestial of all animals, man, and let those of us who wish to go to the aid of the animals to give them at least a fighting chance.

(This editorial is by Injun Woody, an Indian newspaper writer whose column, "With Some Reservations", is published in a western paper.)

## Surplus Buffalo go to Whites

Calgary, Alberta — The Department of Indian Affairs has announced the sale, by bids, of 110,000 pounds of dressed buffalo meat from the Elk Island National Park, in Alberta. However, most Indians would be unable to meet the competition of commercial interests in the sale, and there is another catch: you have to buy the whole lot. In the U.S., the

Park Service also has buffalo for sale, averaging about \$250 for a freshly-killed carcass.

The National Buffalo Raisers Association has repeatedly urged the Federal Government to give all of its surplus buffalo to Indian communities to raise and to supplement protein-scarce diets. Both governments have failed to respond, however.

## "What I saw made me sick"

... We travelled to Albuquerque where we picked up our two grandchildren, then headed for the area where New Mexico, Arizona, Colorado and Utah all corner. This is Navajo Indian country, with the vast Navajo Reservation extending a good day's drive into New Mexico, Arizona and Utah, and the Southern Mountain Ute Reservation occupying the southwest corner of Colorado.

Frankly, what I saw in this area made me sick. When I knew this land 45 years ago, a horse could be staked out on a lariat rope and eat his fill of grass within easy reach of the rope. Back then, I could easily gather enough wild food to support me, so my horse and I were able to range this country at will.

But now it is so badly overgrazed that the grass has actually been killed off in large areas. Today it would take a half-section to feed a goat. Erosion is proceeding with every rain, and there are huge gullies where there used to be grassy valleys. We found some Mormon tea and a few edible wild plants, but they were in the fenced road right-of-ways, not on the overgrazed open range. Whenever a few blades of grass appear, someone drives in a herd of sheep or cows to get it before someone else does.

We drove north into Colorado to the Ute country. Here things were just about as bad. The Utes were once primarily a food-gathering tribe, but now they too are stockmen and their country is overgrazed and deteriorating. When we inquired about wild-food gathering, the Utes showed us some wild asparagus growing in an abandoned field, but the native edible wild plants have almost completely disappeared and the modern Utes have forgotten how to use them.

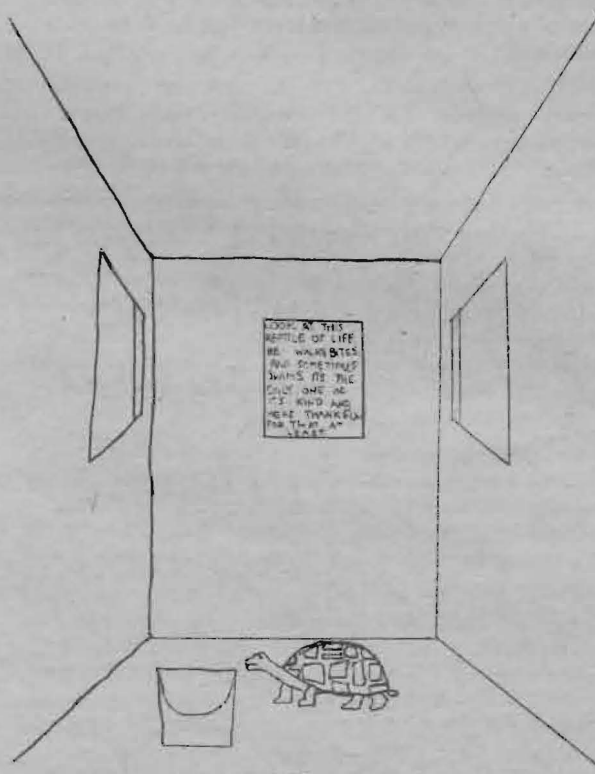
Please don't think this is an indictment of the Southwestern Indians. As recently as 45 years ago, these people were living in harmonious balance with their environment. They raised horses for transportation and these horses foraged their own food from native grasses. They raised enough sheep for their own meat, made moccasins and clothing from the hides, and wove the wool into beautiful blankets which they sold for the small amount of cash they needed. Their hogans were of native materials, built at no outlay of cash whatever, and a new one could be constructed in a few days. They planted small patches of corn, beans and pumpkin and made much use of wild foods and game.

Then we moved in, made them desire pickups instead of horses, manufactured clothing and houses. The only way to get the cash these things cost was to increase the herds — until today, they are using up the capital that their land accumulated over centuries. Each passing year sees this land able to carry fewer cattle and sheep per square mile. The edible wild plants are being destroyed and the game is disappearing.

Euell Gibbons



(Euell Gibbons' books on wild foods are excellent manuals for those who have forgotten the lessons of their ancestors. The excerpt above is from Organic Gardening, a monthly magazine devoted to raising foods in ways that respect our mother, the Earth. It is published at 33 E. Minor St., Emmaus, Pa. 18049.)



(from A Day in The Zoo in 2002, written and illustrated by Doug Avery, an 8th grade student in Broderick, California, copyright 1971, and published in DUSTbook, 5218 Scottwood Rd., Paradise, California 95969 (a little magazine).



## Health :



### Modern Medicine: Nothing New To Native American

With all the fancy laboratories and "scientific knowledge" at their disposal, today's pharmacists have not been able to discover one new use for a plant that was not well-known to the native peoples — at the time of Columbus.

In the "drugstore" of the fields, native people found essentials as diapers, pain-killers, shampoo, even birth control "pills". And researchers still are finding out why some medicines actually do work.

For example, Shoshone, Navajo, and probably Black-foot Indians relied on stoneseed, a common weed, for an oral contraceptive. Laboratory analysis has disclosed the plant does in fact contain estrogen — the same chemical used in the "pill" of today.

Indian medicine was closely tied to religion, and Indians are reluctant to discuss practices with outsiders. Sometimes medicinal secrets go to the grave with the elders, because there is no young person who is pure or qualified enough to be trusted with such power.

Others still are common knowledge. Toothache, for example, is treated by chewing the root of pursh, more commonly known as wild licorice, and holding it in the mouth. Earache is treated by chewing the leaves of the same plant and holding them against the throbbing ear.

Acne is treated by boiling the leaves of fern (wild bergamot or horse mint) and applying them to the pimples.

Puffballs, a type of fungus, is also useful. The soft central portion of a dried immature puffball was held on the eye to remove foreign objects. It was also bound on wounds to stop bleeding, and for the same reason was applied to the umbilici of newborn babies. The spores of the same fungus are sniffed to stop nose bleed.

Moss and the pads of cattails are useful for diapers. Soapweed makes a shampoo that leaves a fine lustre to the hair.

When someone ran a fever, or got a headache, the preserved bark of willow was steeped in boiling water. Guess what chemists find in willow bark: salicylic acid — the basic ingredient of aspirin.

For diarrhoea, take the root of a cherry tree, boil it and strain it through a cloth. Or boil Indian hemp root in water and use as a rinse to prevent falling hair.

As a medicine man once said, "The Creator would not have put disease on this earth without putting the remedy here too." And it is the Indians who try to become brothers to all living things, who have discovered the hidden spirits of the plant world to make the remedies of use to their people.

(Thanks to Carol Hogg of the Calgary Herald for her research.)



**Toothache  
was treated  
by chewing  
wild liquorice**

Frederickton, New Brunswick — A program of alcohol and drug education and rehabilitation is being carried out by the Union of New Brunswick Indians for Indians on reserves. The program is partly funded by the Medical Services Branch of the National Department of Health and Welfare which provided \$22,000.

## "Maybe They All Need An Enemy Way Ceremony"

If a Navaho kills someone in war, or for any other reason is haunted by a ghost and becomes sick, the traditional tribal remedy is a prolonged ceremony called The Enemy Way. Sometimes just being around white Americans makes a Navaho sick, as well it might.

The ceremony is full of powerful magic, and includes re-enactment and retelling of an ancient myth about Hero Twins who go on a dangerous journey to their father the Sun, and win from him the weapons to kill the monsters who are eating the human race.

Whites used to scorn Indian medicine and Indian religion, and federal policy was to wean the younger generation away from it. Now whiteness is not so sure.

John Dick, a 63-year-old Navaho who directs a medicine man training program, told a New York Times reporter:

"Some white men's hospitals don't cure the Navahos. They

treat the illness, not the person. You go to a hospital and maybe once a day the doctor comes around and he stays there maybe five minutes. He talks a little bit but he asks you questions. Once in a while they give you a little medicine, just a little bit of it. About the only thing they do is to put something in your mouth and see how hot you are. The rest of the time you just lie there.

"But the medicine men help you all the time. They give you lots of medicine and they sing all night. They do lots of things all over your body."

Americans have killed a lot of enemies and are feeling pretty sick about it. Maybe [they] all need an Enemy Way ceremony.

Once more, monsters are eating the human race.

(From an editorial in a midwestern newspaper, sent to us without source noted. Perhaps the Des Moines Register.)



## Alcohol and Violence...Symptoms, Not Problem

Calgary, Alberta — Social disorganization and an intolerance for alcohol are combining to create havoc on many Alberta reservations, leading Harold Cardinal, president of the Alberta Indian Association, to call upon a government imposed ban on the sales of alcohol to Indians.

Cardinal points out that while a hundred years ago the degradation of the Indians at the hands of the whiskey traders so outraged the Canadian Government that it sent out the North West Mounted Police to stamp out the traffic, now it is the government itself that is the biggest trafficker in liquor to Indians.

The most striking example to attract attention recently is the Janvier Reserve. There, the Catholic priest, Rev. Andrew Brault, says that it is not uncommon for almost every adult there to be drunk for days on end — and worse.

"Sometimes I meet only two or three people on the reserve who aren't drunk," said Fr. Brault, who has lived on the reserve for three years. The community is 200 miles northeast of Edmonton by air, or 300 miles by the Northern Alberta Railway — the only two sources of entry. About 300 persons live there, about half registered Indians, and the other half non-registered Indians. There are two storekeepers, and a few teachers, too.

A \$20,000 winter works program and \$8,000 for fighting forest fires brought an influx of money this year, and the pilot of a charter flight service at Fort McMurray said he made 43 flights into Janvier during one two-week period — 25 of those solely to bring in cargos of liquor at \$140 a trip.

Violence is inevitable under the circumstances. In past weeks, a 25-year-old man committed suicide, another is in the hospital after being shot in the right leg and hit on the head with the butt of a gun. There are bullet holes in the four-room schoolhouse and in the medical clinic.



"I have seen so much blood here. The first summer I was here I saw so much I was sick," the priest said. "They are good hunters and trappers, but they can't make a living. They have no hope. There is nothing here for them. There is so much money spent, but what good does it do? If only the government would try a different way."

The priest's words were underlined by the doctor who has now resigned his flying medical service to the community after being assaulted by a resident who was drunk.

"I am completely disillusioned. All people like me do is keep the fodder alive for politicians," said Dr. Des Dwyer, a 28-year-old Irishman. "The government spends so much money — and for what? Doctors and nurses are too sophisticated for a place like this. That money should be spent on teaching these people the basic skills, education, basic hygiene, the do's and don'ts of child rearing. I'm just like an expensive wheel put on an old car just to keep it running."

Dr. Dwyer had serviced the community for two years before he was assaulted. In June, he says, the plane he flew in on had to avoid a woman, lying unconscious on the airstrip.



"And I passed three more lying stuporous on the road to the clinic. Throughout the reserve and Metis area there were people sprawled in various stages of drunkenness and these were parents with children who could be seen running around unprotected and uncared for. I saw 10 and 12 year old children, whom I knew personally, running around with bottles of wine in their hands."

He points out that mortality rates in the community are seven times that of the rest of the province — one child in seven dies before age one. Of twenty sources of water in the community, only five are fit for human consumption.

Dr. Dwyer described the Federal Government homes of the treaty Indians, many of which are set on piles of two-by-fours rather than foundations and are sinking into the muskeg, as "tolerable and within the limits of human dignity." But the houses of the Metis, who come under provincial Government jurisdiction, he calls "appalling without any of the accepted basic human needs for hygiene and sanitation. Most are small log houses."



A boy dips a bucket into a hole cut in the muskeg, which is the water supply for his and five other homes. It is also a source of disease. (Globe and Mail)

Dr. Dwyer points out that the principal cause for admission to the Fort McMurray General Hospital is from beatings or injuries suffered in fights.

"This bears out the constant violence that remains in the community. When one visits the area, one cannot but sympathize with the people who live there, and find them blameless for their violence."

It is in this observation, of course, that Dr. Dwyer touches on the heart of the problem. Obviously alcohol itself is not the problem — there must be some cause — and some remedy. And with booze the official addiction of Western peoples, it is unlikely that anyone excepting the native peoples will be doing anything about it.

(Thanks to Toronto's Globe and Mail for its report on the Janvier situation.)



# Editorial Opinion

## "I am a Papago Indian, and very proud to be one"

(The following piece was written by a Papago who wished to remain anonymous, and was printed in the Tucson Citizen. He submitted it in the hope that "maybe it will open some doors to Indians."

I am a Papago Indian, and very proud to be one. . . The main problem I am concerned with is unemployment for Papago Indians. Some of the problems I have in keeping a job I will discuss.

I have worked with white people, but couldn't get along with them, or maybe they didn't get along with me. The people I worked with were all non-Indians. They talked behind my back. They criticized the way I dressed. A great many Papagos disapprove of the white shirt and necktie bit. This is one reason why the Papago turns away clerical jobs, or vice versa. The Papago tries to be neat in every way — if he can afford it.

They criticized how quiet I was. They wished they'd hired someone else who'd be a little more lively. Well, this Indian isn't concerned about how much he should open his mouth, but rather how he should get his work done.

They criticized how rude I was not to say "good morning," "good afternoon," "hi," "goodbye", etc. to every one of them. To the Papago, it is silly to greet each

other with the same word day after day, because it will only become meaningless.

The Papago, when greeting on a morning or anytime, will say what he wants to, but it is no greeting like "good morning." At times he will ask, "Are you feeling fine?" which I think has a little more meaning than the word, "Hi!"



They criticized how rude it was not to introduce myself to a new person on the job. I a Papago wants to know who somebody else is, he will ask someone else, or he'll hear his name mentioned. You know, to the Papago, it is quite funny to see people shake hands when introduced. Shaking hands is done only for religious purposes. When meeting a new person, a smile shows the person is already accepted as a friend.

They criticized how rude I was not to say thank you when done a favor. To the Papago, there is no such word. When a favor is done or a gift is given, he shows appreciation by returning something of equal value to the giver. (Those people never saw the favors I returned which meant thank you.)

These are some of the reasons I was told to quit my job. So now I'm looking for another, knowing I'll face the same problems in the white society.

And I know that some (not all) white people think these Papago customs are crazy, and I know, too, that they wish we'd accept the white man's ways. But believe me, to the Indian it is craziest to have to give up what God gave us (to be proud of) just so you'd gradually get rid of the Indian.

Perhaps, then, America will be yours to keep.

## "This great ball game we call Government is a good game"

(This opinion was sent in by Ray Tremblay, an Ojibway living in Massachusetts.)

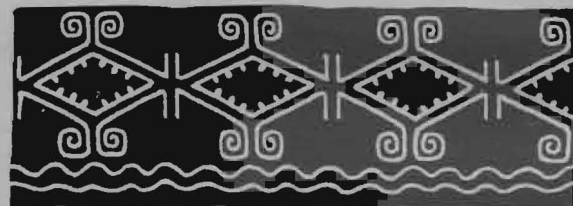
Many moons have passed since Tecumseh tried in vain to bring about a united federation of our eastern tribes. Everyone seemed content to handle their own individual battles. This has been the downfall of our people — they would not listen and they still do not listen.

I have been in attendance at meetings of Indian organizations where there is an occasional attack on the American Flag, and on one recent meeting at my home, it was worn as a shawl. I considered this action a grave insult. These actions and verbal remarks are what I consider to be a dangerous element, and could take us down a dark alley to a point of no return. . .

Listen, my people — there are no more Buffalo on the Prairie. Most wild game is scarce or gone by the hand of the whiteman. We can not roam the free lands as our ancestors did. The whiteman and his ways are here to stay. We must realize that this great ball game we call government is a good game. What we need is a new team of players. . . We should stop screaming about 300 years ago, and also about the whiteman's poison, which, by the way, we drink of our own free will. . .

I have noticed that some programs of Indian organizations have been put into motion with donations from the whiteman's society, after which my Indian brothers will damn the Flag to hell. It is high time we woke up and tried a new approach.

Let us always remember, "Yours as long as the rivers shall flow and as long as the grass shall grow. But let us not dwell on these words. It could be our undoing. My patience runs thin with my people. I have spoken.



## "Aren't you part of the Third World?"

(This editorial was written for AKWESASNE NOTES by Aroniawenrate, a Mohawk living in California, a veteran of Alcatraz and other Indian activist causes, whose poetry and articles are frequently printed in this paper.)

Berkeley, California, 1972. The headlines cry: MORE RIOTING IN BERKELEY: ARSON, LOOTING, VANDALISM. The reason, they say, is the War in Vietnam, a war almost as old as the demonstrators in the streets. The Government does not know how to act at this time: these youngsters are their own children. As for the youth themselves, they know only that they are angry, are fed-up with "the system", are tired of promises, and don't, as a matter of fact, really know just what it is they want.

The spirit is crying out in agony from their breast. They do not listen to the spirit, but turn instead to violence. To strike out and feel hate is their frustrated solution. "And why aren't you Indians in the street with us protesting the war? Aren't you part of the Third World?"

No, my white brother and sisters, we are part of the world of our Creator. This is my own answer, and I wonder if it is enough of an answer. . . I seek a direction from our elders, a trail to be used by all Indians and based upon our ancestry. I believe strongly that the Indian spirit may be the last hope of mankind. Not alone the Indian, but all others of this earth who can still feel a brotherhood with all Creation. Where are we now?

We sit in the bar drinking can after can of beer. "Those damped whites," we say. "They really hate us and are

afraid because they didn't kill us all!" This is partly true, I suppose, but what to the eyes reflected in the bar room mirror say to us as we catch a glimpse of what we ourselves might be?



We are serious students in Native Studies. We have impressive Libraries in our homes. We will conduct Studies and Surveys and make Recommendations upon graduation. It is hard for me to look into the eyes of our Old People. Our children play upon the city's concrete. We are Indians, we say, and tomorrow we will show our worth. Should this be our direction?

We took Alcatraz and occupied other sites across the continent. We spoke of unity. We would get back some of our stolen lands. On these lands, we would plant crops to share, we would learn the wisdoms, rituals, and languages of our many tribes. Now, for too many, that dream is fading.

I ask the elders, the keepers of the tribal languages and customs, to speak out. We are a young and wandering people, we Indians scattered far from home. Help us to rekindle our dreams. Let us begin to speak out more, right in this paper, the AKWESASNE NOTES. Let us discuss ways, ideas. Let us then put some of these ideas into reality.

There is tear gas and hate in the air. Will we come to be part of this hate? Indian is forever, this we know, but to be a part of Creation, must we not share and strive for all?

What is the right direction? I am asking you, in prison, with so much time to think. I am asking you, the parents, with the love you feel for your children — what does this love tell you? And you, especially I am asking you young people and you elders.

How do we remain a people forever?

## Columbus, a trader in Indian slaves

There has been a big flurry of activity among educators to improve textbooks which are used by the children of North America. At first, it was respectable to denounce blatantly racist references: revisions were made eliminating terms like "savages", "murderous redskins" and even allegations that Indians are "lazy" or "warlike."

Still, things were not quite right, and so efforts were made to indicate the "positive" side. In addition to mentioning that Indians developed corn, efforts were made to show that they developed beans and squash and a number of other foods. It also became fashionable to allow a "balanced" view — one could mention in the texts that, yes, Indians were massacred at Sand Creek by the Cavalry, as well as glorifying the Cavalry for its heroism at the Battle of the Little Big Horn.

But, still things are not right. For centuries now and right up to the present day, native peoples on this land

have conducted a heroic struggle to defend their homes, their people, and all things of the Creation against forces of death and destruction. The romanticizing of the days of the "pioneers" and the "colonists" in texts and the omission of the details of the struggle of native people (including the twentieth century) is one problem area that must still be attacked.

Can American youngsters ever lose racist attitudes as long as their nation and their schools celebrate "Columbus Day"? He is European — and he is white. History can only say that he set into motion a massive migration of Europeans to North America. History can add that he was also a trader in Indian slaves.

Amongst Spanish-speaking peoples, the Mexican version of October 12 is celebrated as *El día de la Raza*, the "Day of the Race" — an ironic celebration for a predominantly dark-skinned people. Perhaps on Colum-

bus Day or the Day of the Race, schools could teach their students to memorize two noted quotations by Columbus:

"It appears to me that the people [ of the "New World" ] are ingenious and would be good servants."

"These people are very unskilled in arms . . . with 50 men they could all be subjected and made to do all that one wishes."

Within a few decades of 1492, most of the people he was speaking of were extinct.

Really, what did Columbus do that warrants setting aside a day of celebration? The continuation of that celebration is a racist insult. It is symbolic of a cancerous attitude that must be excised.

— Rarihokwats





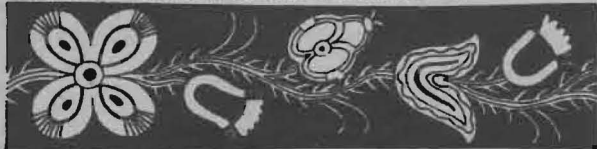
# INDIAN AFFAIRS: FROM THE ARCHIVES

## DESKAHEH...

### IROQUOIS PATRIOT

(Deskaheh was born on the Grand River Lands in 1872. He became a chief of his Young Bear Clan of the Cayuga Nation in 1917. In 1921, he was appointed Speaker of the Six Nations Council, the same year he crossed to England to carry the news to King George V of the aggressiveness of his Majesty's Colony, Canada, against the Iroquois peoples. So many of his people felt that the lack of response from Britain should be called to the attention of the League of Nations.

(With Canadian authorities attempting to arrest him before he could again go to Europe, he fled out of Canada, and arrived in Geneva, Switzerland, during August, 1923. The British Commonwealth countries and the United States prevented the case of the Iroquois from reaching the floor of the League of Nations and Deskaheh eventually returned to Rochester, N.Y. He was unable to re-enter Canada lest he be arrested. The speech which follows was the last one he made — March 10, 1925 — over a Rochester radio station.)



My home is on the Grand River. Until we sold off a large part, our country extended down to Lake Erie, where 140 winters ago, we had a little sea-shore of our own, and a birch bark navy. You would call it Canada but we do not. We call the little ten miles square we have left "Grand River Country."

We have the right to do that. It is ours. We have the written pledge of George III that we should have it forever against him or his successors and he promised to protect us in it. We didn't think we would ever live long enough to find that a British promise was not good. An enemy's foot is on our country, and George V knows it for I told him so but he will not lift his finger to protect us nor will any of his ministers.

One who would take away our rights is, of course, our enemy. Do you think that any government should stop to consider whether any selfish end is to be gained or lost, in the keeping of its word?

In some respects, we are just like you. We like to tell our troubles. You do that. You told us you were in great trouble a few winters ago because a great big giant with a big stick was after you (World War I). We helped you whip him. Many of our young men volunteered and many gave their lives for you. You were very willing to let them fight in the front ranks in France. Now we want to tell our troubles to you. I do not mean that we are calling on your governments. We are tired of calling on the governments of pale-faced peoples in America and in Europe. We have tried that and found it was no use. They deal only in fine words — we want something more than that — we want justice from now on.

After all that has happened to us, that is not really much to ask. You got half your territory here by warfare upon red-men, usually unprovoked, and you got about a quarter of it by bribing their chiefs, and not over a quarter of it did you get openly and fairly. You might have gotten a good share of it by fair means, if you had tried.

You young people of the United States may not believe what I am saying. Do not take my word but read your history. A good deal of true history about that has got into print now. We have a little territory left — just enough to live and die on. Don't you think your governments ought to be ashamed to take that away from us by pretending it is part of theirs?

You ought to be ashamed to let them. Before it is all gone, we mean to let you know what your governments are doing. If you are a free people, you can have your own way. The governments at Washington and Ottawa have a silent partnership of policy. It is aimed to break up every tribe of Red-men so as to dominate every acre of their territory. Your high officials are the nomads today — not the Red People. Your officials won't stay at home. Over in Ottawa, they call that policy "Indian Advancement." Over in Washington, they call it "Assimilation." We, who would be the helpless victims, call it tyranny.

If this must go on to the bitter end, we would rather that you come with your guns and poison gases and get rid of us that way. Do it openly and aboveboard. Do away with the pretense that you have the right to subjugate us to your will. Your governments do that by enforcing your alien laws upon us. That is an underhanded way. They can subjugate us if they will through the use of your law courts. But how would you like to be dragged down to Mexico, to be tried by Mexicans, and jailed under Mexican law for what you did at home?

We want none of your laws or customs that we have not willingly adopted for ourselves. We have adopted many. You have adopted some of ours — votes for women, for instance. We are as well behaved as you, and you would

AKWESASNE NOTES

think so if you knew us better. We would be happier today, if left alone, than you who call yourselves Canadians and Americans. We have no jails, and do not need them. You have many jails, but do they hold all the criminals you convict? And do you convict or prosecute all your violators of the thousands of laws you have?

Your governments have lately resorted to new practices in their Indian policies. In the old days, they often bribed our chiefs to sign treaties to get our lands. Now they know that our remaining territory can easily be gotten away from us by first taking our political rights in forcing us into your citizenship, so they give jobs in their Indian offices to the bright young people among us who will take them and who, to earn their pay, say that our people wish to become citizens with you and and that we are ready to have our tribal life destroyed and want your governments to do it.

But that is not true. Your governments of today learned that method from the British. The British have long practiced it on weaker peoples in carrying out their policy of subjugating the world, if they can, to British Imperialism. Under cover of it, your law-makers now assume to govern other peoples too weak to resist your courts. There is no three-mile limit or twelve-mile limit to strong governments who wish to do that.



Deskaheh . . . 1872 - 1925

About three winters ago, the Canadian government set out to take mortgages on farms of our returned soldiers to secure loans made to them intending to use Canadian courts to enforce those mortgages in the name of Canadian authority within our country. When Ottawa tried, our people resented it. We knew that would mean the end of our own government. Because we did so, the Canadian government began to enforce all sorts of Dominion and Provincial laws over us and quartered armed men among us to enforce Canadian laws and customs upon us.

We appealed to Ottawa in the name of our right as a separate people, and by right of our treaties, and the door was closed in our faces. We then went to London with our treaty and asked for the protection it promised and got no attention. Then we went to the League of Nations at Geneva with its covenant to protect little peoples, and to enforce respect for treaties by its members, and we spent a whole year patiently waiting, but got no hearing.

To punish us for trying to preserve our rights, The Canadian Government has now pretended to abolish our government by Royal Proclamation and has pretended to set up a Canadian-made government over us, composed of the few traitors among us who are willing to accept pay from Ottawa and do its bidding. Finally, Ottawa officials, under pretence of a friendly visit, asked to inspect our precious wampum belts, made by our Fathers centuries ago as records of our history, and when shown to them, those false-faced officials seized and carried away those belts as bandits take your precious belongings. The only difference was that our aged wampum-keeper did not put up his hands. Our hands go up only when we address the Great Spirit. Yours go up, I hear, only when some one of you is going through the pockets of his own white brother. According to your newspapers, they are up now a good deal of the time.

The Ottawa government thought that with no wampum to read in the opening of our Six Nations Councils, we would give up our home rule and self-government, the victims of superstition. Any superstition of which the Grant River People have been victims is not in

EARLY AUTUMN, 1972

reverence for wampum belts but in their trust in the honor of governments who boast of a higher civilization.

I ask you a question or two. Do not hurry with your answers. Do you believe — really believe — that all peoples are entitled to equal protection of international law now that you are so strong? Do you believe — really believe — that treaty pledges should be kept? Think these questions over and answer them to yourselves.

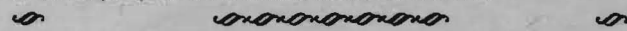
We are not as dependant in some ways as we were in the early days. We do not need interpreters now. We know your language and can understand your words for ourselves and we have learned to decide for ourselves what is good for us. It is bad for any people to take the advice of an alien people as to that.

You Mothers, I hear have a good deal to say about your government. Our Mothers have always had a hand in ours. Maybe you can do something to help us now. If you white mothers are hard-hearted and will not, perhaps you boys and girls who are listening and who have loved to read stories about our people — the true ones, I mean — will help us when you grow up if there are any of us left then to be helped. If you are bound to treat us as though we were citizens under your government then those of your people who are land hungry will get our farms away from us by hooks and crooks under your property laws and in your courts that we do not understand and do not wish to learn. We would then be homeless and have to drift into your big cities to work for wages, to buy bread and have to pay rent, as you call it, to live on this earth and to live in little rooms in which we would suffocate. We would then be scattered and lost to each other and lost among so many of you. Our boys and girls would then have to intermarry with you or not at all. If consumption took us off or if we brought no children into the world or our children mixed with the ocean of your blood then there would be no Iroquois left.

So, boys and girls, if you grow up and claim the right to live together and govern yourselves and you ought to and if you do not concede the same right to other peoples (and you will be strong enough to have your own way) you will be tyrants, won't you? If you do not like that word, use a better one if you can find one, but don't deceive yourselves by the word you use.

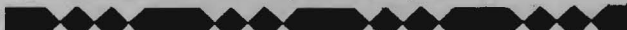
Boys — you respect your fathers because they are members of a free people and have a voice in the government over them and because they helped to make it and made it for themselves and will hand it down to you. If you knew that your fathers had nothing to do with the government they are under but were mere subjects of other men's wills, you could not look up to them and they could not look you in the face. They would not be real men then. Neither would we. The Fathers among our people have been real men. They cry out now against the injustice of being treated as something else and being called incompetents who must be governed by another people — which means the people who think that way about them.

Boys — think this over. Do it before your minds lose the power to grasp the idea that there are other peoples in this world beside your own and with an equal right to be here. You see that a people as strong as yours is a great danger to other peoples near you. Already, your will comes pretty near being law in this world where no one can whip you. Think then what it will mean if you grow up with a will to be unjust to other peoples; to believe that whatever your government does to other peoples is no crime, however wicked.



This is the story of the Mohawks, the story of the Oneidas, of the Cayugas — I am a Cayuga — of the Onondagas, the Senecas and the Tuscaroras. They are the Iroquois. Tell it to those who have not been listening. Maybe I will be stopped from telling it. But if I am prevented from telling it over, as I hope to do, the story will not be lost. I have already told it to thousands of listeners in Europe — it has gone into the record where your children can find it when I may be dead or be in jail for daring to tell the truth. I have told this story in Switzerland. They have free speech in little Switzerland. One can tell the truth over there in public even if it is uncomfortable for some great people.

... If you think the Iroquois are being wronged, write letters from Canada to your ministers of Parliament and from the United States to your Congressmen and tell them so. They will listen to you for you elect them. If they are against us, ask them to tell you when and how they got the right to govern people who have no part in your government and do not live in your country but live in their own. They can't tell you that.

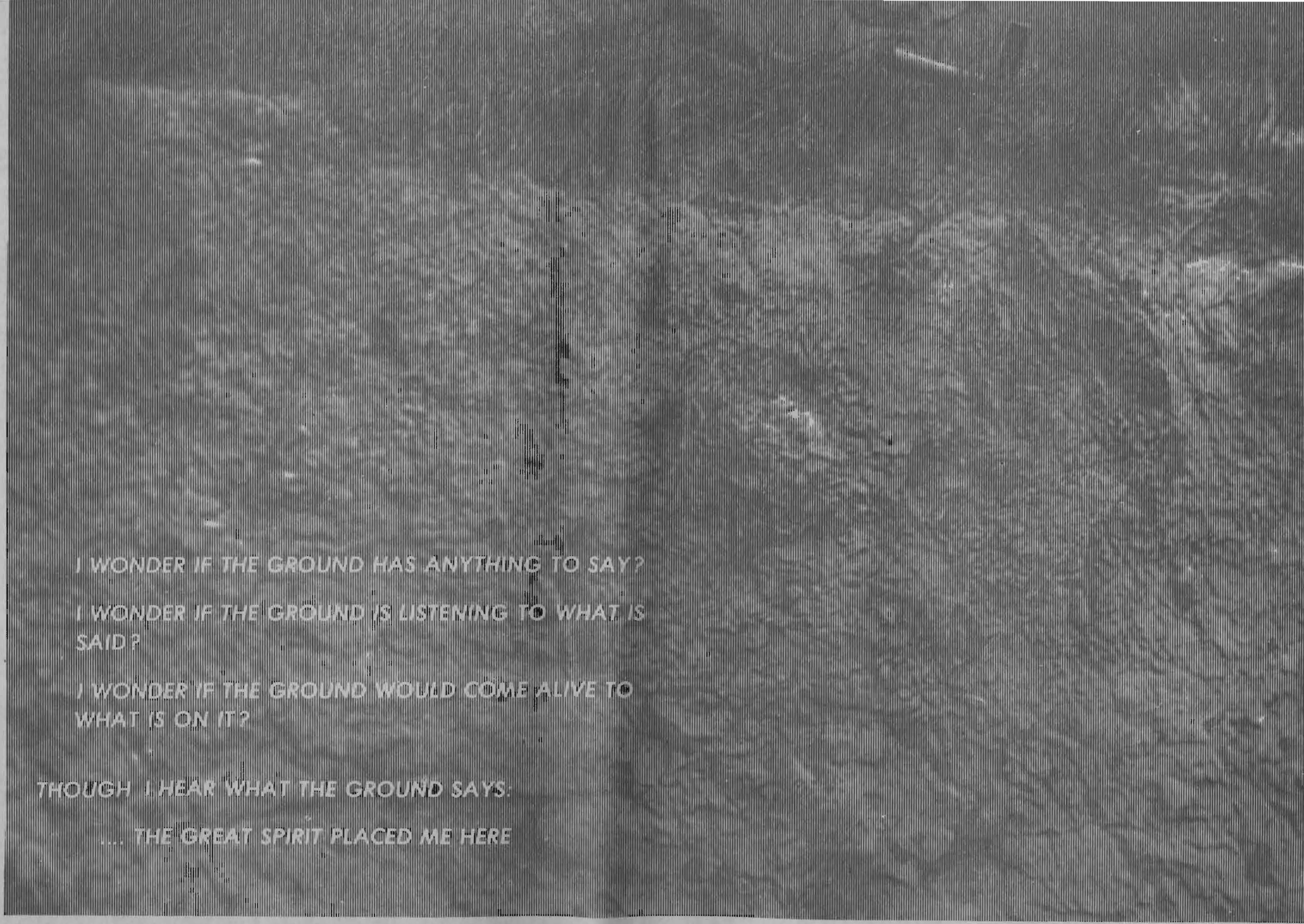


(The next morning after his speech, Deskaheh was ordered by the doctor to the hospital, as he had a serious attack of pleurisy and pneumonia. After eight weeks in the hospital, the doctors gave up and he was removed to the Tuscarora Reservation along the banks of the Niagara River where, his face toward his beloved Grand River Country and People, he died on June 25, 1925.)









I WONDER IF THE GROUND HAS ANYTHING TO SAY?

I WONDER IF THE GROUND IS LISTENING TO WHAT IS  
SAID?

I WONDER IF THE GROUND WOULD COME ALIVE TO  
WHAT IS ON IT?

THOUGH I HEAR WHAT THE GROUND SAYS:

.... THE GREAT SPIRIT PLACED ME HERE

*This poster is from a photograph entitled "Fire Carrier Bringing the Skull" by E.S. Curtis and originally published in his book, "The North American Indian".  
The text is adapted from a speech by Young Chief, a Cayuse leader, who spoke in opposition to the Point Elliot Treaty in 1855. It was published in "Touch the Earth" by Teri McLuhan, published by Outerbridge & Dienstfrey.  
This is one of a series of posters available for 50 cents, or 3 for \$1, all of a kind or a mixed set, reprinted on heavy paper in color. Write AKWESASNE NOTES, Mohawk Nation, via Roosevelttown, N.Y. 13683 to order reprints.*



# Brazil:



"Anything the gringo did, we can do better."

## Pan-Am Indian Conference Recommends Assimilation

**Brasilia, Brazil** — Brazil was the site of the seventh annual Inter-American Congress on Indigenous Populations in August. And it was an event of great irony.

First was the site, chosen through the Organization of American States. Brazil has been under attack for its continuing genocidal campaign against the native peoples — which somehow makes it a neat place for an Indian conference.

And then fewer than a dozen of the 150 persons attending were native people. Only Chile included an Indian in its official delegation. The United States and Canada did not.

Delegates to the conference were invited to visit two of the fifteen reservations in Brazil, but newsmen were not allowed to accompany them. The two chosen sites were the Xingu National Park and the Canelaltzamaranhao, home of the Xingu and Rankokamerkra tribes.

When one critic of government policy pointed out that the reservation he observed was being invaded by mining companies, Interior Minister Costa Calvalcanti admitted that mining possibilities were "being studied" but assured reporters that other land would be found for the Indians if their removal was necessary.



According to one government official, the congress and the reservation visits will be "an excellent opportunity for all countries to see what has been done in benefit of our Indians. They have received everything from medical assistance to financial help and motivation — all this through an indigenous policy planned and executed according to the highest humanistic principles."

The purpose of the week-long conference was said to be to enable the participating nations to share their experiences with protection, integration, and advancement of Indians.

At the final working session, the conference approved a document to be called the "Declaration of Brasilia." The document reflects the philosophical conflict encountered wherever the 20 million Indians of North and South America are found. It recommends "realization of a consistent process of social change that assures continued integration of these groups into the national society." Of course, it added the usual "respect of the tribal institutions and the Indian as a person, so that the process occurs without detriment to the values on which he bases his identity."

The United States delegation took along four Indians as "advisors". Herman Narcho, a Papago from Sells, Arizona, who works in the Manpower Administration of the Department of Labor, sang, according to reporters, four American Indian songs from the Navajo, Pueblo, and Plains Indians. And Dave Warren, a Pueblo Indian from Santa Clara and director of research for the

## They Had No Way To Defend Themselves

I saw what happened with the Juruna tribesmen whose village was between Claudio Villas Boas' outpost at Diaurum and the area of Xingu which the road destroyed. The Juruna are only about 60 strong, but they were absolutely content, self-sufficient, and proud of their distinctive traditions and language. I was particularly impressed by the abundance of food (manioc, bananas, pineapples and sugar cane) in the small and beautifully kept village.

After our expedition, during which time the BR80 road had reached Xingu, I revisited the Juruna and found that everything had changed. With the arrival of the roadway at the banks of the Xingu River had come plane loads of military personnel and General Bandeira de Melo, the

President of FUNAI, who recently called the Indian population of Brazil the country's "ethnic boil."

I have seen the photographs of this Xingu inauguration barbecue and one can easily recognise the faces of several of the biggest cattlemen, who have traditionally disregarded all Indian rights and offered great sums for the tribal lands.

When I revisited the Juruna, this party had just taken place and the road workers had been given their freedom. Many had gone straight to the Juruna village, threatened the men, made advances at the women and girls, eaten their food and left behind a form of gripe that had most of the Juruna hammock-ridden when I arrived. They had told the Juruna that

they were going to put cattle inside the village and that they would come again.

The Juruna fled from their village, and when I last saw them, they were sleeping on a small sandy bank of the Xingu River, just below the Diaurum outpost. The people who less than a month before had impressed me with the tranquillity and joy of their lives and the abundance of their gardens and orchards were now wet and hungry and homeless. The tribe had no way of defending itself or truly understanding what had happened in this confrontation with the outside world.

(This report by Kenneth Brecher was published in the August, 1972, Survival International News published in London, England.)

Bureau of Indian Affairs, said the Indians he saw were "magnificent people" and that he was "impressed" with their health.

To the charges by Ralph Nader, published in the last issue of NOTES, that the Brazilian Indians are the victims of genocide, the official government agency for Indians, FUNAI, said that Nader was living in a "childish fantasy world" of Buffalo Bill and General Custer. "He's crazy," they added, unofficially.

The agency pointed out that it has 140 Indian posts throughout the country, with 144 schools and 115 teachers for 15,102 Indian children. They said they had medical teams to inoculate against tuberculosis.

Nader had said that the Indians were massacred and oppressed, but FUNAI said that a series of reports by "international agencies" in 1970 and 1971 had concluded that Brazilian Indians are treated "humanely, altruistically, and in a Christian manner by FUNAI and by religious, scientific and anthropological missions."

However, the Indian agency did not comment on the charge of an ex-official, Antonio Cotrim, 31, who had spent the last ten years with the Indians, that FUNAI had become "the grave digger of the Indians".

He charged that agency employees who try to protect the Indians are shunted aside. Four years ago, the foundation for Indian Affairs was completely reorganized after accusations that it had become actively involved in Indian oppression. Although officials have been accused of crimes ranging from mass murder to theft, none have yet been tried.



South American Indian children

Apparently Brazil's nerve endings are becoming a little sensitive, though, for the Brazilian Embassy in Washington, D.C., finally came out in the open to respond to charges by the National Congress of American Indians regarding the genocide taking place there.

Celso Diniz, chargé d'affaires for the embassy, said that the accounts of ill treatment "are wholly false and are generally fabricated by ideologically motivated political groups intent on a slanderous campaign against the government of Brazil." He invited any "serious organization" desirous of conducting "unbiased studies" to investigate.

But Indians in North America have not been swayed by the embassy's denials.

In one response, Benny Atencio, chairman of the All-Indian Pueblo Council of New Mexico called upon United States president Richard Nixon "to stop the murder of our brothers and we demand that you and the Congress take immediate action." Atencio said that American leadership can "only be held to approve of the policies... unless measures are taken to force a change in the actions of the governments involved."

But the interests involved in the actions against Brazil's native people read like New York's Yellow Pages: Swift Meats, Rockefeller Cattle, Georgia Pacific Lumber, Alcoa Corporation, U.S. Steel, Bethlehem Steel Corp. And the American Government itself is also deeply involved.

In 1970, Brazil's FUNAI, then civilian controlled, was taken over by the military, with General de Melo at its head. The general formerly was chief of military intelligence and interrogation.

Within three months, the lands of the Txukaarramai-Kayupo were sold and the native people moved. Purchasers of their lands were the Minister of the Interior, SUDECO (a Brazilian development company) and an unknown American company.

"Progress" is also called "national security". The Trans Amazon Highway is being financed largely by the U.S. Agency for International Development (AID).

Even some Brazilian politicians are not happy about the foreign investment. Senator Ermirio Moraes of Pernambuco points out that concerns such as Bethlehem Steel own anywhere from one to two-and-a-half million acres in mineral-rich regions. "We are building a highway for U.S. Steel," he says.

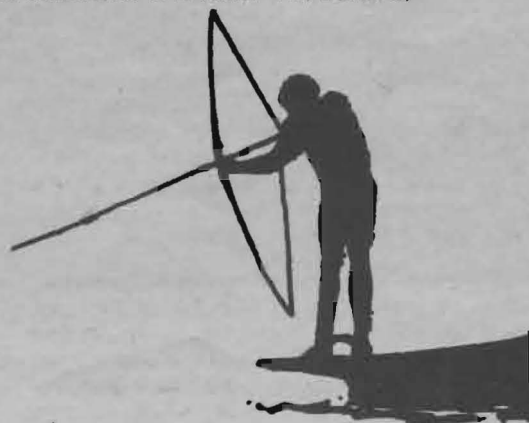
A group of 28 Catholic priests, nuns, and bishops set up a Catholic Indian Council to act as a watchdog over problems in the Government's administration of Indian affairs. The group is particularly opposed to certain clauses of the new Indian Statute, particularly Article 22 which states that all lands occupied by Indians belong to the Federal Government. This contradicts the 1969 constitution of Brazil, which states in article 198 that lands inhabited by Indians shall be the property of the Indians themselves.

FUNAI has attempted to reduce the influence of missionaries. And the missionaries themselves are agreed that the past missionary techniques were wrong. Fr. José Vicente César, secretary of the new Council, goes so far as to say, "Everything we did in the past was wrong." He points out that the ruling of Vatican II requires missionaries to respect the religious beliefs of tribes with whom they may be assigned. And Fr. César points out that the government has been involved in missionary work of a different sort: creating an Indian Guard and making Indians wear uniforms and sing the National Anthem.

Even if the Indians do not die, there is a fate worse. The Terena tribe, for example, transferred from the inland Brazilian state of Mato Grosso to the northeast of Sao Paulo in 1930, and are now reduced to misery. In 30 years, the culture seems completely gone. To entertain visiting officials, they pathetically dress up in paper hats and chicken feathers, pretending to be the Indians their fathers were.

(Thanks to Timothy Ross for his report of July 27 in the London Observer, to Toby Molenaar writing for the September 3, 1972, issue of Tropic, to Robin Hanbury-Tenison and Survival International (36 Craven St., London WC2N 5NG), Marie-Hélène Laraque, Ben Muneta of the American Indian Press Association, Robert A. Erlandson of the Rio de Janeiro Bureau of the Baltimore Sun, United Press International, the Washington Post, and the Associated Press for their information.)

(The United States and Canada both participate in the annual "Inter-American Indian Conference". At this year's conference, all participants signed a joint declaration that they advocated "a consistent process of social change that assures continued integration of [the Indians] into the national society." Both the U.S. and Canada have recently denied that they have been pursuing a policy of integration or assimilation, and Indian groups will do well to either have the U.S. and Canada confirm or renounce the declaration made at the conference in Brasilia. The Editors.)





# Plight of Aborigines

**Canberra, Australia** — Talk of "Black Power" is being heard in "white Australia" as the aboriginal peoples there turn to the Black movement, rather than the Indian movement of North America for hope and inspiration. Aborigines are only 1 per cent of the 13 million population. They lack numbers, influence, and organization. But their cause is stirring the conscience of the country's whites more than ever before.

Recently, 200 police battled with some 60 Aborigines and their supporters on the lawns opposite Parliament House here and tore down tents the Aborigines had been living in.

Actually, the police had to pull the tents down three times. Each time violent scuffles broke out. It was, said Bobbi Sukes, an Aboriginal leader, quite clear that "the government has declared war on us." Another leader, Mrs. Faith Bandler, said "the time has come to discuss guerrilla action."

For six months, the Aborigines had camped on the lawns, calling their collection of tents the "Aboriginal Embassy." Thousands of tourists who visit the national capital had regarded the Embassy as an added attraction and had gone to see it to express support and to put money in a collection box.

But the embassy was more than a gesture for tourists. To the Aborigines, it symbolized their demand for

protected economy on reservations in which they could develop at their own pace. Last year, for example, a court reached the conclusion that the Yirrkala people had no right to their tribal land because at the time Captain Cook claimed all Australia for the British Crown, the Yirrkalas held no prior title valid in British law.

Last January, on Australia Day, the Prime Minister, William McMahon, announced that the aboriginal plea for recognition of their land rights was being rejected. The decision was at least in part the product of extreme pressure brought on the government by international mining consortia and companies who are anxious to exploit the vast riches of the (presently government-owned) aboriginal reserves.

Many of the companies have insisted to the government that they will only prospect and mine so long as they do not have to deal with Aboriginal landowners.

In Arnhem Land, the Yirrkala tribe has protested bitterly but vainly against plans by the Swiss-Australian consortium Nabalco to mine for bauxite. Nabalco's lawyer explained that his clients could not possibly negotiate with the Aborigines themselves — they just didn't have "the legal knowledge and experience."

After their first close contacts with white society, many Aborigines find it impossible to remain on their reserva-



The buildings of two governments: Aborigine's Embassy (left) and Australian Parliament (right) before police tore down the aboriginal encampment, put there to protest racist land policy. Robert Trumbull / New York Times

land rights. It was a deliberate attempt to embarrass the government which has refused their rights. And embarrass it did.

Within two hours of a special ordinance being gazetted banning camping on Commonwealth land, the police moved in with a surprising show of force. The tents came down, arrests were made, protesters and police were taken to hospital.

Now the Parliament House lawns are cleared of the "eyesore" and gardeners have been working to restore the grass to its usual lush greenness.

But the scar of Aboriginal protest is with Australia to stay. Australian Aborigines have no rights as a group to land on this nation-continent where they have lived for so many thousands of years.

Since the white man first settled here 200 years ago, he has acquired the land, the law and the logic. What aboriginal problem there was in the early days was settled according to the white man's own devices and sense of justice, for the early pioneers were handy with the gun and in their isolation were responsible to no one but themselves. The Aboriginal was in no position to protest, let alone resist.

Today, things are different. Among the Aboriginal community are some angry young men using the language of the American Blacks. Their heroes tend to be more like Stokely Carmichael than Martin Luther King.

After the destruction of the Aboriginal Embassy on July 20, these angry young men were telling the newspapers and TV interviewers of the need for violence to fight the Aboriginal cause. Black Power and the American experience were cited as models for their struggle.

There are no Aboriginal ghettos in Australian cities where violent protests could be at all meaningful or effective. Most Aborigines live in the outback areas of the Northern Territory, Queensland, and parts of New South Wales. So the Aborigines, in their relatively small numbers, must rely on strong white support in their fight for land, rights and dignity.

Successive white Australian governments have preached a doctrine of "assimilation." They have done little or nothing to encourage the Aborigines to sustain their own culture and way of life. Until this year, no attempt was made even to provide them with their own pro-

tions and thousands troop towards the country towns like Alice Springs. There they live in shanty slums, using their welfare benefits to buy the cheap wine that the miners have taught them to drink, and watch their children die. The aboriginal child death rate is one in five — ten times as high as the white Australian average. There are now 100,000 fewer Aborigines than when the whites arrived.

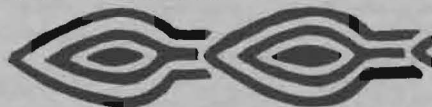
July 14 was National Aborigines Day in Australia, and a call was made for stoppages of work, marches, and rallies in every major city in the country. In the Northern Territory, a call was made by the Larrakia Tribe in Darwin for the work stoppage by all Aboriginal workers on cattle stations in missions and towns.

They also planned a re-enactment of the first White landing, and claiming of the Darwin area, but with the Aborigines landing and claiming it back in a revised script. Other events were planned for Newcastle, Wollongong, Armidale, and elsewhere.

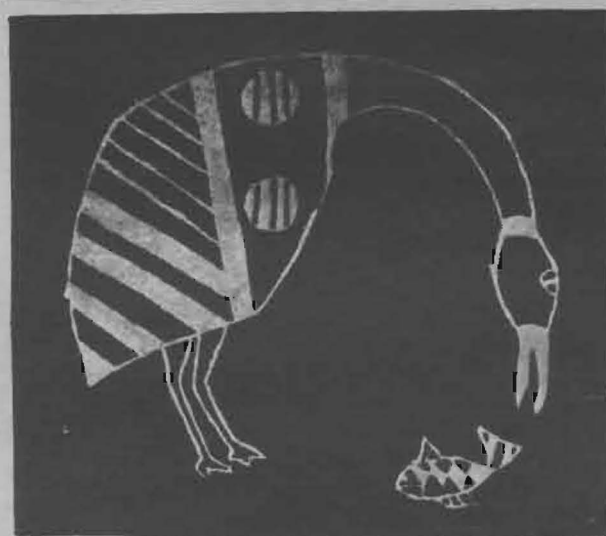
The marchers adopted the slogan "x Ningla A-na!", Arunta for "We're hungry for our land." A group known as the Moratorium for Black Rights adopted a four point platform:

- 1) absolute ownership, including mineral and forestry rights of all reserves and traditional areas to be vested in the Aboriginal communities associated with these areas.
- 2) full compensation for all land seized since 1770.
- 3) the right and power of Aboriginal communities to control their lives and their land.
- 4) Support for an immediate and massive health program, full program of employment at minimum wages, decent housing without evictions, Aboriginal studies and culture in education, equal educational opportunity, and an end to all discriminatory legislation, such as the Queensland Acts.

(Thanks to Vincent Matthews, Canadian Press correspondent for his August 24 dispatch, to the Australian alternative newspaper, On Dit 12, and to John Hallows writing in the Montreal Star for August 19, 1972, for information.)



## The Pacific Peoples:



A Tiwi drawing from the South Pacific

### PHILIPPINE TRIBESMEN THREATENED BY CLASSIC PATTERN OF FRONTIER GRABS

**Surallah, The Philippines** — Army troops were deployed around this hot, dusty little farming community in August after a flare-up of violence that illuminates once more the problem of minorities in this part of the Philippines.

The classic pattern for frontier areas such as Mindanao, where new settlers from farther north have been coming down for decades, is to take land from more primitive inhabitants, much as whites clashed with the Indians in the pioneer days of the American West.

About mid-July, all seven members of a Christian family were murdered at night in their homes in a rural area outside Surallah. Its members, like most of the farmers and townsmen of this fertile tropical valley, had at some time or other come from the Visayan Islands north of Mindanao. The killings were promptly blamed on T'boli tribesmen.

The T'boli are considered to be a peaceful, non-Christian minority of some 300,000, who used to roam freely in this area, but have slowly been pushed off the better land into the neighboring mountains.

Once a majority in southern Cotabato Province, the T'boli are now outnumbered more than two to one by the migrants from the north. Inevitably, the large influx has aroused hostility, and clashes have occurred.

To preserve at least some of the T'boli homeland and permit the T'boli to pursue their own way of life in security, the Philippine Government has set aside a mountainous area of 200 square miles near Surallah as a T'boli reservation. But many still live outside the reservation and are frequently harassed by the more "modern" and aggressive newcomers.

Like other minorities of the Philippines, the T'boli are wards of the Private Association for National Minorities headed by Manuel Elizalde, Jr., a wealthy Harvard graduate who is presidential assistant for national minorities.

Police, aided by a vigilante group known as the Ilagas (a Visayan word for rat) rounded up seven T'boli and after days of beating and torture, two of them named four other T'boli as the killers. The four were arrested and held a month without a hearing. Despite severe mistreatment, they refused to confess.

The settlers have shown mounting hostility toward the T'boli, and Ilaga bands have been raiding T'boli villages, burning houses and shooting their occupants with no interference from the police.

The T'boli have at times hit back. But of the 20 persons who have been killed, all but a few have been T'boli. To keep the situation under control, a small unit of troops has been sent in.

Like so many other places in the world, policies of United States imperialism can be seen in the works. The Philippines became an American colony at the conclusion of the Spanish-American War in 1898. Although "independence" was granted after World War II, the U.S. is so deeply imbedded into the Philippine economy (and observers believe it is tangled in the current Marcos government) that there is little difference in the formal status of the islands. In fact, there is a move afoot now toward "granting statehood" to the Philippines.

American business interests control about 70% of the economy, and almost all raw materials are shipped to the U.S. for processing, and in turn, most goods are imported from the U.S. resulting in massive trade deficits. The hourly wage of a worker in an American-owned factory ranges from 7 to 10 cents an hour.

(Thanks to the New York Times special report of August 15 by Tillman Durdin, and to the Asian newspaper published in San Francisco, Getting Together, for this information.)





# "I will not leave my country. I intend to die here." Manuelito & the Navaho Resistance.

Manuelito and other Navaho leaders made treaties with the Americans.

"Then the soldiers built the fort here (in New Mexico)," Manuelito remembered, "and gave us an agent who advised us to behave well. He told us to live peaceably with the whites; to keep our promises. They wrote down the promises so that we would always remember them."

In the 1850s the Americans built Fort Defiance in the Navaho country in a grassy valley at the mouth of Canyon Bonito and put their horses out to graze on pastureland long prized by Manuelito and his people. The soldier chief ordered the Navahos to keep their animals away. Because there was no fencing, the Navahos could not prevent their livestock from straying. One morning, a company of mounted soldiers rode out of the fort and shot all the animals belonging to the Navahos.

To replace their horses and mules, the Navahos raided the soldiers' herds and supply trains and eventually attacked Fort Defiance. The United States Army considered the attack a challenge of the flag flying over Fort Defiance, an act of war.

Six companies of cavalry and nine of infantry scoured the Chuska Mountains in search of Manuelito's hostiles. They seldom saw any Navahos, made no direct attacks and by the end of 1860 both sides grew weary of the foolish game. After a winter meeting, there were several months of friendship between the soldiers and the Navahos.

In the spring of 1862, however, more Bluecoats came marching into New Mexico from the West. Their Gen. James Carleton, wore stars on his shoulders and was more powerful than the Eagle Chief, Kit Carson, a bluecoat the Indians had dealt with before.

The Navahos soon learned that Star Chief Carleton had a great hunger for their land and whatever metal might be hidden under it. Carleton began looking about for Indians to fight. In September, 1862, he sent out an order:

"There is to be no council held with the Indians, nor any talks. The men are to be slain whenever and wherever they can be found. The women and children may be taken prisoners, but, of course, they are not to be killed."

With some uneasiness, the Navahos had been watching Carleton's quick and ruthless conquests. In December, 1862, eighteen of the Navaho leaders — including Delgadito and Barboncito, but not Manuelito — traveled to see the general. They told him they represented peaceful Navaho farmers and herdsmen who wanted no war.

Carleton told Delgadito and the others: "You can have no peace until you give other guarantees than your word that the peace should be kept. Go home and tell your people so. I have no faith in your promises."

Carleton haughtily informed the chiefs that the only way they could prove their peaceful intentions would be to take their people out of the Navaho country and join the "contented" Mescaleros at Bosque Redondo on the Pecos River.

Barboncito replied: "I will not go to the Bosque. I will never leave my country, not even if it means that I will be killed."

Carleton set a deadline for Navaho removal to the Bosque Redondo. The twentieth of July, 1863, came and went, but no Navahos volunteered to surrender.

In the meantime, Carleton had ordered Kit Carson to march his troops from the Mescalero country to Fort Wingate and prepare for a war against the Navahos.

Late in July, Carson moved up to Fort Defiance, renamed it for the Indians' old adversary Canby, and began sending out detachments. He probably was not surprised that few Navahos could be found.

On August 18, General Carleton decided to "stimulate the zeal" of his troops by posting prize money for captured Navaho livestock. He offered \$200 for every "sound, serviceable horse or mule."

As the soldiers' pay was less than \$20 per month, the bounty offer did stimulate them, and some of the men extended it to the few Navahos they were able to kill. To prove their soldierly abilities, they began cutting off the knot of hair fastened by a red string which the Navahos wore on their heads.

The Navahos could not believe that Kit Carson condoned scalping, which they considered a barbaric custom introduced by the Spaniards. (The Europeans may or may not have introduced scalping to the New World, but the Spanish, French, Dutch, and English colonists made the custom popular by offering bounties for scalps of their respective enemies.)

Under Carleton's obsessive prodding, Kit Carson accelerated his scorched-earth program, and by autumn had destroyed most of the herds and grain between Fort Canby and Canyon de Chelly.

On October 17, two Navahos appeared under a truce flag at Fort Wingate. One was El Sordo, emissary for his brothers, Delgadito and Barboncito, and their five

hundred followers. Their food supply was gone, El Sordo said; they were reduced to eating pinon nuts. They did not wish to go far away to the Bosque, but would build hogans near Fort Wingate where they would always be under the eyes of the soldiers as peaceful Indians.

General Carleton replied: "The Navaho Indians have no choice; they must come in and go to the Bosque Redondo, or remain in their own country, at war."

Burdened with women and children suffering from cold and starvation, Delgadito surrendered. Barboncito and El Sordo, with many of the warriors, waited in the mountains to see what would happen to their people.

Those who had surrendered were sent to the Bosque Redondo, but Carleton arranged for the first captives to be given special treatment, the best rations, the best shelters. Delgadito was impressed by the kindness of his captors. When the Star Chief informed him that he could return to Fort Wingate with his family if he would persuade other Navaho leaders that life at the Bosque Redondo was better than starvation and freezing, Delgadito agreed to go.

At the same time, the general ordered Kit Carson to invade Canyon de Chelly. On January 6, 1864, the soldiers marched out of Fort Canby and entered the canyon. From ledges hundreds of half-starved Navahos hurled stones and Spanish curses upon the heads of the soldiers. But they could not stop them.

Carson meanwhile had established a camp at the west end. One of his patrols encountered a band of Navahos and killed eleven of them. The entire canyon had been traversed without a major fight.

Three Navahos approached the soldiers' camp under a truce flag. Their people were starving and freezing, they told Carson. They chose to surrender rather than die.

Before returning to Fort Canby, Carson ordered the complete destruction of Navaho properties within the canyon.

During the next few weeks as news of the soldiers' entry into Canyon de Chelly spread through the hidden camps of the Navahos, the people lost heart. "We fought for that country because we did not want to lose it," Manuelito said afterward. "We lost nearly everything . . . The American nation is too powerful for us to fight."



Manuelito, chief of the Navahos

On January 31, 1864, reassurances of conditions at Bosque Redondo persuaded 680 more Navahos to surrender at Fort Wingate. By early March, 3000 had surrendered, and the trails to the north were filled with fearful Navahos approaching over the frozen snow. But the rico (rich) chiefs, Manuelito, Barboncito, and Armijo, refused to quit.

During March, the Long Walk of the Navahos to Fort Sumner and the Bosque Redondo was set in motion.

Late in April, Armijo appeared at Fort Canby and informed the post commander that Manuelito would arrive in a few days with Navahos who had spent the winter far to the north. Armijo's band of more than 400 came in a few days later, but Manuelito halted his people a few miles away and sent a messenger to inform the soldier chief that he would like to have a talk with him. Manuelito said his people wished to stay near the fort, plant their grain crops, and graze their sheep as they had done before.

"There is but one place for you," Captain Carey replied, "and that is to go to the Bosque."

"Why must we go to the Bosque?" Manuelito asked. "We have never stolen or murdered, and have at all times kept the peace we promised." Manuelito said he would not surrender his people until he had talked with his old friend, Herrero Grande or some of the other Navaho leaders who had been at the Bosque.

When General Carleton heard that there was a chance of Manuelito surrendering, he sent four carefully chosen

Navajos from the Bosque to use their influence on the reluctant war chief. They did not convince Manuelito. One June night after they had talked, Manuelito and his band went back to their hiding places along the Little Colorado.

In September, he heard that his old ally, Barboncito had been captured in the Canyon de Chelly. Now he, Manuelito, was the last of the rico holdouts, and he knew the soldiers would be looking everywhere for him.

In February, 1865, Navaho runners brought Manuelito a message from the Star Chief, a warning that he and his band would be hunted to the death unless they came in peaceably before spring.

"I am doing no harm to anyone," Manuelito told them. "I will not leave my country. I intend to die here."

Herrero Grande and five other Navaho leaders from the Bosque arranged to meet Manuelito. After embracing his old friends, Manuelito led them back to the hills where his people were hidden. Only about 100 men, women and children were left; they had a few horses and a few sheep.

"Here is all I have in the world," Manuelito said. "See what a trifling amount. You see how poor they are. My children are eating palmilla roots."

Herrero replied that he had no authority to extend the time set for him to surrender, and he warned Manuelito that he would be risking the lives of his people if he did not surrender. Manuelito declared flatly that he would not leave his country.

When the Bosque's grain crops failed again in the fall of 1865, the Army issued the Navahos food which had been condemned as unfit for soldiers to eat. Deaths began to rise again, and so did the number of attempted escapes.

Although General Carleton was being openly criticized by New Mexicans for conditions at Bosque Redondo, he continued to hunt down Navahos. At last, on September 1, 1866, Manuelito limped into Fort Wingate with 23 beaten warriors and surrendered. They were all in rags, their bodies emaciated. One of Manuelito's arms hung useless at his side from a wound. A short time later, Barboncito came in with 21 followers and surrendered for the second time. Now there were no more war chiefs.

Ironically, only 18 days after Manuelito surrendered, General Carleton was removed from command of the Army's Department of New Mexico. When Manuelito arrived at the Bosque, a new superintendent was there, A.B. Norton. The superintendent examined the soil on the reservation and pronounced it unfit for cultivation of grain.

"We were there for a few years," Manuelito remembered. "Many of our people died from the climate. . . People from Washington held a council with us. He explained how the whites punished those who disobey the law. We promised to obey the laws if we were permitted to go back to our own country. We promised to keep the treaty . . . We promised four times to do so. We all said 'yes' to the treaty, and he gave us good advice. He was General Sherman."

Before they could leave, the chiefs had to sign the new treaty (June 1, 1868). It began:

"... from this day forward all war between the parties to this agreement shall forever cease." Barboncito signed first, then Armijo, Delgadito, Manuelito, Herrero Grande, and seven others.

The Navajos were anxious to get back home.

"When we saw the top of the mountain from Albuquerque, we wondered if it was our mountain, and we felt like talking to the ground, we loved it so, and some of the old men and women cried with joy when they reached their homes."

(This is an excerpt from *Bury My Heart at Wounded Knee* by Dee Brown, published 1970 by Holt, Rinehart and Winston, Inc., and copyright by Dee Brown. The paperback edition of the book is available from this newspaper for \$1.95.)





# American Art in America



## ESKIMO SOAPSTONE CARVING MARKET THREATENED BY PLASTER IMITATIONS

Toronto, Ontario — For years, Eskimo carvings, usually small pieces depicting such things as walrus and seals, have been a distinctive form of art in Canada — and a profitable form of handicraft.

Now, similar pieces are being mass-produced, with no help from, or profit to the Eskimos. The originals are soapstone. The new products are made of plaster and treated with black dye, white antique paint, and a buffing. Originals for molds are carved by an import firm's sculptors, none of them Eskimo.

John Gasson, executive director of the Indian-Eskimo Association, said the imitation items are sold for under \$5.98. The genuine sculptures of comparable size cost from \$100 to \$200. The Toronto firm produces about 1,000 pieces a day.

In addition to the Eskimo-style art, the company also makes soapstone totem poles from six inches to two feet in height.



Plaster Eskimo sells for \$3.98 in art-exploitation.

## 'INDIAN ART AS ART NOT ARTIFACT' GALLERY OPENS IN NEW YORK CITY

New York, New York — A gallery for and by native artists has opened in New York City under the direction of Lloyd Oxendine. Located at 133 Wooster Street, it has paintings and sculpture by artists from Navajo, Shoshone, Sioux, and other nations.

The director is Lloyd Oxendine, a North Carolina Lumber and Columbia University graduate, who operates the gallery and is also director of Native North American Artists, which was formed with help from the New York State Council on the Arts.

The paintings, prints, sculpture, stonework and constructions that have been displayed fill the room with warm, primary colors and what Su DeBroske, a reviewer for the *Villager* calls "organic energy." The gallery is interested in Indian art as art, not artifact.

"It's not nostalgic," Oxendine says. "The Indian has been dealt with in a very nostalgic way. Most exhibits imply that Indians don't exist after 1900."



The Royal Ontario Museum in Toronto recently acquired eleven paintings by Norval Morrisseau, a 40-year-old Ojibway artist. Many of his paintings are vivid interpretations of stories told him by his grandfather and from his dreams. (Globe and Mail photo)

## BRITISH PATRONS LIKE CREE PAINTER

The interest in Indian art is in England as well. Landscapes by Cree artist Allen Sapp, from Red Pheasant Reserve in Saskatchewan were selling from \$300 to \$1212 in a show in London this summer. Eleven of the 29 paintings were sold by the day after the opening.

## INDIAN ARTISTS MOVING INTO THE BIG TIME AS NATIONAL ATTENTION GROWS

New York, New York — Although the total effect is garish because of advertisements touting high-class "art" of Indian subject matter, there is something significant in the fact that the prestigious magazine of the art world, *Art in America*, has devoted its entire summer issue to the American Indian.

The lead article discusses 28 contemporary Indian artists, including R.C. Gorman, Navajo; Larry Golsh, Cherokee/Palo Mission; Linda J. Lomahaftewa, Tewa/Pueblo; Mary Morez, Navajo; Fritz Scholder, and T.C. Cannon, Kiowa/Caddo.

The article on contemporary artists is introduced with a quote from Gorman: "Traditional Indian painting is a bore if that's what one becomes stuck with. It becomes meaningless after a while. Stale. Overstated. Pretty. Gimmicky. Dumb. Lazy. I say, and I'm speaking of the young artists, leave traditional Indian painting to those who brought it to full bloom."

Gorman has shown interest in the historical continuity of the Indian in his paintings. He also has done paintings of rug designs, some of which have sold for more than the rugs themselves.

Fritz Scholder's work is being featured by several galleries in California this summer. He is an acknowledged leader of a new Indian painting movement.

There is renewed interest in Navajo rugs as art pieces — an exhibit is on at the Textile Museum of the rugs, and the special issue of the art magazine devotes an entire section to "The Navajo Blanket." The Los Angeles County Museum has an extensive display of Navajo blankets and rugs.

But traditional crafts — like blankets and turquoise jewelry — may be in danger of being commercialized beyond recognition. The Bureau of Indian Affairs has employed Irving Schwartz as resources development planning specialist.

"Our problem is to train Indians to become more fashion conscious," Schwartz says. "They must go beyond the traditional Indian items which really don't appeal to the public." He shows interviewers pictures of beautiful crafts: "They're beautiful and well-designed, but they have no commercial appeal," he points out.

Schwartz did pull a major coup of the sagging wool industry by selling American Airlines 20,000 Navajo blankets. He is also pushing an Indian fashion show to be held in New York, designed by The Fashion Group.

"Navajo blankets" — to be woven in Minnesota from wool of sheep raised by Navajos. He is also pushing an Indian fashion show to be held in New York, probably designed by the Fashion Group.

Scholder, 34, of California Mission Indian descent and Cannon, his student, had an exhibition at the National Collection of Fine Arts in Washington, D.C., this spring. The show was provocative, for both artists use "Indians" as their subject — and as a cause. Both reject the condescending clichés of the so-called "Traditional" Indian art — the colorful, cute, and childlike stylizations of an Indian never-never world.

A *Washington Post* reviewer said their paintings were "at once an indictment of Western 'civilization' and an assertion of Indian pride. But they are, most of all, an almost desperate search of a new identity. On all counts, they are deeply disturbing, even when Scholder depicts the Indian warrior as grotesquely comic. That makes the tragedy even more poignant."

Some Indian art, while showing talent, is not necessarily good enough to warrant special treatment, let alone prime gallery showings. And yet because they are by an Indian artist, they are given special treatment, what Peter Schjeldahl has called in the *New York Times* "the politically motivated art show."

Schjeldahl noted that "nativeness" in the show goes no deeper than such details as the suggestion of a wigwam in a hot-colored semi-abstract landscape by Lloyd Oxendine, and said that calling the show "Native North American Art" was only "an advertising slogan for the artists rather than a description of their art."

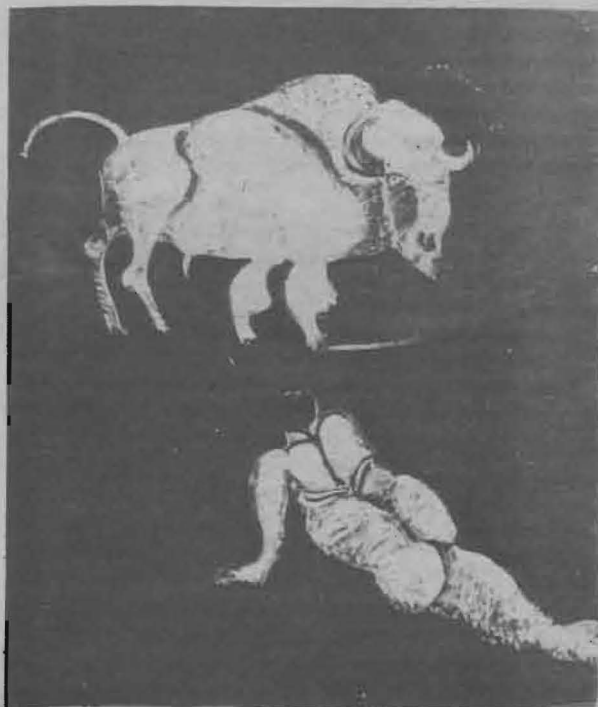
The critic exempted the mythological marble sculptures by the Tuscarora stonecarver, Seqwoidonkwe as being more genuinely Indian, and he also praised the sewn wall-hangings of Arthur Amiotte.

"My painting draws its content from Sioux legends, lore, and religion," Amiotte says. He is a teacher at the Red Cloud Indian School. "I attempt to portray the world of the Indian mind as it looks at life... I try to say visually what I believe my forefathers may have tried to say."

(The special Indian artists issue of *Art in America* is available from this newspaper for \$3 postpaid.)



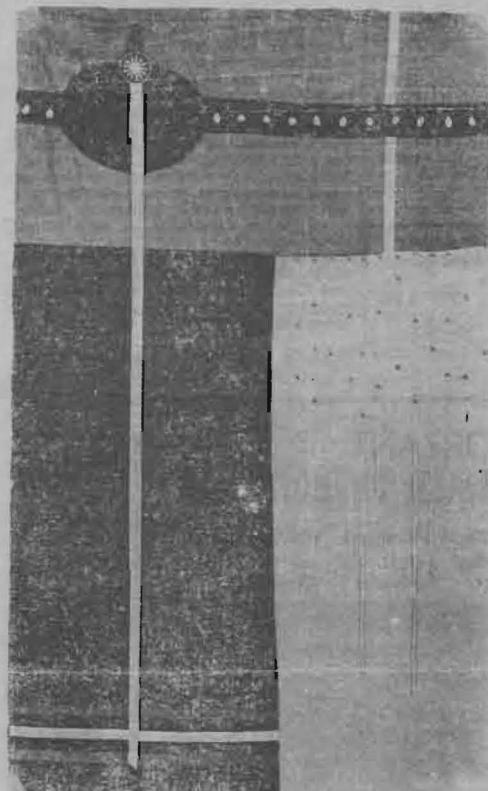
"Yei of Plenty" by Mary Morez



"Vision of the White Buffalo" by Fritz Scholder

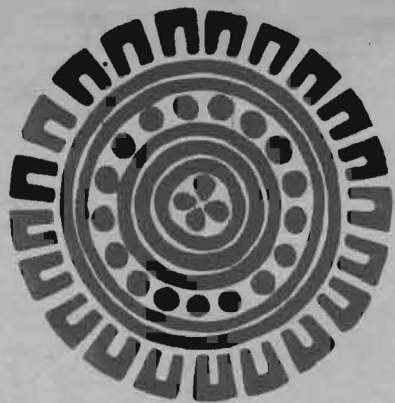


"Noon Meditation" by R.C. Gorman



"Transition Hobe 1910" by Arthur Amiotte





THE AMERICAN INDIAN AND HIS COMMITMENTS, GOALS, PROGRAMS:

# A NEED TO RECONSIDER

by Vine Deloria

THE AWARENESS OF contemporary Indian people as to the revival of tribal forms of community life has become so overwhelming that few of us are stopping to reconsider how the whole thing came about, what it means, and where we go from here.

When we view the last several years in the context of centuries of conflict and turmoil, a better perspective begins to emerge. The sense of urgency changes rapidly from continually pushing for further programs and concessions, and it channels itself into a desire for a comprehensive consolidation and re-ordering of priorities by the national Indian community.

## The Lessons of History

We are not so far from 1952, when Dillon Myer began to push the termination policy. Two years later, the Joint Subcommittee on Indians led by Senator Arthur Watkins and Congressman Berry began to systematically scour Indian country for likely candidates for extinction. During 1954, the National Congress of American Indians held an Emergency Conference in an effort to slow down the terrific drive for total termination of tribal rights. That was only 18 years ago — a mere flicker when compared with the time period covered by the actual struggle of the tribes of any one area against white invasion.

By late 1959, in a speech in New Mexico, the Secretary of the Interior announced that termination was not a success and that it would be discontinued. Nevertheless, termination was threatened against the Colville Tribe from 1959 to the last Congress, the Senecas were forced to submit a plan for termination, and the Menominees, petitioning Congress in 1961 for an extension, were callously refused.

Aside from termination, beginning in 1956 and extending until 1968, there was terrific pressure in the Senate to enact the Church Heirship Bill which would have destroyed many reservations by allowing allotted lands to be sold regardless of whether or not tribes wanted to buy them or had the funds to do so. It has only been four years since Heirship was causing nightmares in Indian country.

In 1966 and lasting until 1968, the Department of the Interior had an Omnibus Bill which would have allowed the Bureau of Indian Affairs to mortgage tribal lands to get funds for development and then had the project been unsuccessful, as most Bureau-inspired projects are, the tribes would have lost their land by forfeit. That was only four years ago.

By 1966, it appeared as if Indians would be able to get their problems put on the national agenda for solution. The media began to pick up stories on Indians, several books were written on contemporary problems, Time magazine did a vague article on the various activist groups raising issues across the country, and the churches began to create Indian advisory committees to help them spend funds.

**"The Indian movement has been carefully co-opted by the creation of so many advisory groups and committees that there is no outside voice left to call the shots as they see them."**



## "We Were Buried by Phantoms of the Past"

We even had an Indian Scholars Conference to attempt to lay the groundwork for a total presentation of Indian issues before the American public. Alcatraz became a national issue and an international symbol. But suddenly, as if the whole thing were too much for America to understand, we were buried by the phantoms of the past — the Indians that white America likes much better.

After a decade of trying to break through to the reading public as to the deprivations suffered by modern Indians, what did modern America prefer to read? *Bury My Heart at Wounded Knee*, a good book, but hardly a new subject matter. It was the hundredth time that the wars of the 1870s were told, retold, cited and recited. So the American public felt sorry as hell about Chief Joseph and Dull Knife being mistreated, while the Washington State game wardens stalked 17-year-old Allison Bridges with their telescopic rifle sights, and white vigilantes shot Hank Adams in the stomach while he slept in his car along the riverbank.

AKWESASNE NOTES

**"Whites today don't give a damn about Indians because the only Indian they will accept is the barefoot child of nature who makes dramatic speeches."**

Dee Brown's book spawned a number of sickening visitations to the romantic past. The most ridiculous book, of course, *The Memoirs of Chief Red Fox*, a rehash of an old book by a former superintendent of the Pine Ridge reservation, was eagerly grasped as the latest authentic manifestation of the unquenchable spirit of the Oglala Sioux. The owner of the copyright, Mrs. Jean Meemstra, didn't want to expose the book as a hoax, (fraud is not used when speaking of Indian things) she just wanted a cut of the royalties. About the only thing that the Red Fox episode proved is that anyone can pass as an Oglala Sioux.

The final episode in burying Indians was T.C. McLuhan's *Touch The Earth*, a scissors and paste job consisting of old surrender speeches of Indian chiefs and faded photographs. When you consider that most of these speeches were given by bloody sweaty fighting Indians spitting dust out of their parched mouths while trying to prevent wholesale extermination of what was left of their tribes, then the poetic ~~lets-ride-off-into-the-sunset-together-as-brothers~~ format of McLuhan is a total insult to Indian people.



VINE DELORIA



## "Whites today don't give a damn about Indians"

What most Indian people have failed to grasp, particularly the current crop of activists, is that whites today don't give a damn about Indians because the only Indian they will accept is the barefoot child of nature who makes dramatic speeches as recorded by Dee Brown and others. Consequently until we have once again pierced the media veil in a new way, the activists can raise hell in a thousand border towns and capture a million islands and no one will care a bit.

On the government scene, the Indian movement has been carefully co-opted by the creation of so many advisory groups and committees that there is no outside voice left in Indian Affairs to call the shots as they see them. Independence has been surrendered for the prestige of being "consulted" by government officials with high-sounding titles. The policy that is finally made is not made by Indians, but by the same whites who have been advising Democrats and Republicans alike for decades.

On the state level, the past two years have shown an unprecedented series of law suits and legislation designed to extinguish what few tribal rights have not already been lost. California, Washington, Arizona, Idaho, New Mexico and Minnesota have already moved aggressively against tribal immunity from state taxation. We have won just one encounter — Minnesota — and on the narrowest of grounds.

EARLY AUTUMN, 1972

At present, the Indian legal scene is an unmitigated disaster. The new office for defense of Indian water rights recently attempted to give away the Apache water rights on the Salt River in directly overruling a series of documents clearly indicating that the tribes had substantial rights on the river. OEO and young liberal lawyers are taking every conceivable case on one criteria — "they think they can win." The record of actual wins is appalling, and some programs have been on so many sides of the tribal sovereignty doctrine as to appear ludicrous in retrospect.



## "It's time we got our priorities together."

We have totally failed to keep our concentration on a few vital items on the agenda and have allowed ourselves to be led wherever the media and the general public, the BIA and OEO wanted us to go. Like sheep led to the slaughter we have advocated everything that anyone wanted to hear and have concluded our fight for survival by creating an Indian organization for the BIA — the tribal chairman's group which is carefully nurtured and fed by certain Area Directors who always wanted to enter Indian politics but were afraid to ask.

It is time we got our priorities together. It is time that we stopped being America's favorite media clowns and started to consolidate the few things we have gained. The once intense interest in Indians is now on the downswing because even Chief Joseph gets boring after a while and nobody knows about the modern issues that are really important.

What are some of the concrete steps that we can take to work our way out of this dreadful mess and develop a strong alliance of Indians and non-Indians to solve some of the problems that confront us?

One fundamental step would be to convene a general convention of all groups that claim to be national Indian organizations. We must define exactly what a national Indian organization is, who it represents, what field it works in, how it relates to other groups, and foreclose the continual spawning of new organizations every time we have a conference. We must develop a new credibility with government, foundations, churches and the general public. Where we have simply one man and a piece of stationery or a group of whites masquerading as "friends" of Indians, we must shape them up or ship them out.

Where we need new organizations, or where we need present organizations to undertake new tasks, we must create those groups or build those present organizations so that they can accomplish the tasks they are to do. We can never allow another "Red Fox" to divert America's attention to the past while we suffer in the present, important as the accurate interpretation of that past most assuredly is.

## The absurdity of proliferating Indian organizations

"National" Indian organizations have sprung into existence to the point of absurdity. We now have almost one national organization for each Indian — a situation that so astounds the careful observer and creates the truism among funding sources that Indians really don't know what they want. With each organization claiming to represent so many thousand Indians, people must wonder if there really aren't 100 million Indians around to account for the vast number of organizations.

A decade ago, we complained that groups were having meetings without involving any Indians. We have now created so much confusion that people today feel absolutely free to hold conferences with a minimum number of Indians invited. The National Archives, for example, just had a conference entitled, "The History of White-Indian Relations". You suppose that Indians are involved? Wrong. Two are on the program, and the Keynote is Father Prucha, a priest who reads American history as the story of the white man's infinite goodness to his red brothers. Prucha feels that the Indians' best friend was Andrew Jackson who helped them find a new homeland in the west. What ever happened to the Trail of Tears?

In this state of affairs all we have been able to accomplish after nearly two decades of "self-determination"? While the Blacks and Chicanos have made a dent on contemporary society, we have managed to lead the charge to those thrilling days of yesteryear and Chief Joseph's classical surrender speech.

PAGE 30



"We must stop being used as justification for massive funding by colleges — we don't need a full Indian program for every college that has a couple of Indian students."

Take a careful look at who is "Helping" Indians

Then we should take a careful look at agencies alleging to work with and for Indians and determine how many of them actually do something for Indian communities. We should particularly look at "child adoption" groups and "churches" which mail literally millions of appeals to the general public asking for funds for Indians. We should call these groups to account. Are they actually doing something or are they only building more and fancier churches and airfields while our people walk by the roads homeless.

Since we are under attack on the state level, we must consolidate our political groups on a realistic political basis. Most Indian organizations structure themselves to parallel the administrative structure of the Bureau of Indian Affairs. They have then no capability to face the onslaught of state moves against the reservations. Nor do they have the political clout to affect the Senators and Congressmen of the various states, or to help Indian centers in the large cities, for that matter.

We must stop being used as justification for massive funding appeals by colleges and universities. We don't need a full Indian program for every college that has a couple of Indian students. We should concentrate our students and our programs at a number of selected schools and drop the remainder of the programs. Little is being accomplished by the continual "Indian Awareness Weeks" that proliferate each year in an effort to develop Indian programs at every institution of higher learning.

We must use the media more sparingly. Traditional documentaries of Pine Ridge and Navajo, while useful, are growing tiresome to people. The typical documentary shows an old Indian walking along the cliff reciting the wrongs done to his people and how they used to hunt, fish, gather berries and live on this very cliff. Everyone knows what they used to do. No one really cares that they can't do it anymore. If you don't believe it, go to Frank's Landing or Leech Lake and see how much people care about Indian rights and wrongs done to us.

Then we must reduce the number of conferences. These have turned into pleasant bull sessions where we rewrite resolutions of past conferences with deadening regularity. We have now resolved to solve every problem known to man in every state of his existence. And we have so resolved many times. Unless we simply reduce conferences and resolutions we will continue to confuse everyone, make our resolutions a total farce, and continue the government co-optation of our vital issues by blurring the focus on many conflicting resolutions which accomplish nothing.

In relation to this cutback, we must evaluate our own emotional conflicts of interest. Many Indian people serve on literally dozens of advisory boards, committees and boards of directors. Few people have the time to do a decent job on so many different topics. We ought to voluntarily limit our work to three organizations and get off the dozens of boards that we serve on. New people with special interests and skills ought to be put into our places and everyone should work a lot harder for those groups he is vitally interested in.



"We are surely at a crossroads today."

There are any number of other things which could be suggested to help clarify the current situation. Each of us can think of a number of good ideas about how we can reorganize what we are doing. Instead of reciting past grievances we could begin to get repeal legislation on Klamath and Menominee, we could raise funds to litigate these tax problems, we could put an Indian lobbyist into every state capitol to watch what's happening to our rights.

We are surely at a crossroads today. The heart of America is hard as granite. We have fooled ourselves if we are thinking that the events of recent years have educated the American public as to Indian problems. We have simply overwhelmed the media with trivia and it has fled into the past toward uncomplicated Indians and taken us with it. If we are to return to modern America, we had better get it together and start acting as if we really were real. Above all, we must have the self-discipline to face our confusion and do what is right regardless of what the consequences are. We have to get Indians back into focus and moving again.

## The Latest In The "Social Genocide" Field Adoption Of Indian Children By White Families

Hannahville, Michigan — The Wisconsin Potawatomi community here has filed suit in the U.S. District Court at Marquette, challenging the right of the Michigan Department of Social Services to place Indian children for adoption.

The suit concerns the children of Leroy Wandahsega, a Potawatomi, and his wife, who was not Indian. Both parents are now deceased. They were taken from their home after their parents died by the juvenile officer of the Menominee Probate Court, and placed in foster homes, and then sent to distant non-Indian relatives in Florida for adoption.

Jake McCullough, an uncle of the children's father had filed a petition for adoption, and their paternal grandmother and closest relative, Mrs. Alice Wandahsega, had petitioned for the appointment of herself or McCullough as guardian.

The tribe charges in its suit that exclusive jurisdiction in this matter involving an Indian tribe and individual Indian children is vested in the U.S. District Court pursuant to the U.S. Constitution, Article 1, Section 8, Clause 3, and 28 USC 13602. The former vests power regarding Indians in the Congress rather than the States, and the latter is for procedure by which states can assume civil jurisdiction with Indian consent — something Michigan has not done.

In a hearing conducted before U.S. District Judge Albert Engel on July 21, Mrs. Sally Halfaday, a member of the Hannahville community and a relative of the children,

Sally Halfaday, a member of the Hannahville Community and a relative of the children, said that the Menominee and Delta County Social Services consistently refused to allow anyone from the tribe to visit the children while they were in their custody, claiming that "it would upset the children." She further stated that Mrs. Lois O'Hara from the Social Services told her that she would prefer that the children not be raised on the Hannahville reservation.

Because of problems similar to this and a rash of adoption of Indian children into white homes, an organization has been formed which seeks to gain control of all Indian children in adoptive situations in Michigan. It is known as the Michigan Indian Adoptive Advisory Council.

(Thanks to Mike Wright, editor of the Nishnawbe News of Marquette, Michigan, for his information.)



A Navajo with his grandchild.

Denver, Colorado — A formal complaint has been filed with the Colorado Civil Rights Commission alleging that an adoption agency is discriminating against an applicant for an adoptive child on four separate grounds: on the basis of race (the applicant is Indian), on the basis of religion (the applicant follows Indian religious beliefs), on the basis of marital status (the applicant is single), and on the basis of sex (the applicant is male).

The applicant is employed in a well-paying position with the U.S. Government, and has children from a marriage that is terminated. He applied through the Lutheran Service Society of Denver after reading an article in AKWESASNE NOTES about the shortage of Indian homes for Indian children. The agency required a \$100 fee with his application, and after an interview, demanded that he obtain a "psychiatric examination on his general adjustment." The applicant would have to proceed with this at his own expense. He refused, saying that an evaluation should be made only by other Indians familiar with Indian culture and values rather than a white psychiatrist operating on middle-class American standards.

(In the Summer issue of AKWESASNE NOTES, there was an article and editorial rejecting the placement of Indian children in white foster homes and adopting homes, and encouraging Indian families to see that no child was left without a home with his people. The matter continues to be one of concern, as evidenced by these letters and reports. The Editors)

### "there are no other homes for these children"

NOTES: I am the white adoptive father of two non-white (Black) children and know many whites who have adopted non-white children, some of them Indian. I can say without reservation that the best place for a Black child is in a black home, and the best place for an Indian child is in an Indian home.

We, and most of our friends who have adopted non-white children, have done so because of a love of children (most of us have "biological" children as well) and because "there were no other homes for these children." After several years in this movement, we have found that "there are no other homes for these children"

because the predominantly white middle-class social workers have never made the effort to recruit Black, Indian, and other minority group adoptive parents, not because those homes do not exist.

Your comments on the loss of identity are to the point, but not nearly strong enough. People like my wife and myself who are making a strong effort to educate ourselves and instill in our children strong, positive senses of ethnic identity and self-assurance still cannot do the same quality job as a Black or Indian family. My experience is that most families involved in inter-racial adoption to not make any real effort to establish this ethnic identity in their children.

I firmly agree with the proposition that a white home is better than an institution, but these are not and should not be the only alternatives open to the non-white child.

Lest white readers think that I now regret my own actions of several years ago, let me say that I deeply love my children and would rather die than surrender them. What I am saying is that for the long-run sake of these children whom I deeply love, they might better have been placed in Black homes.

Stay in peace,  
Michael Dollard  
Albany, New York



— Photo by Ted Hetzel

NOTES: Thank you for your article on adoptions (Summer issue). I am sure that Indians in other states and Canada are having similar problems and the possibility of having a coast to coast adoption agency for Indians doesn't seem so unrealistic now.

We are hoping to see more involvement over this adoption problem.

Jessie Hood  
Michigan Indian Adoption Agency  
1500 Judd Road  
Saline, Michigan 48176

NOTES: Finally something is being done.

Mickey Roberts  
Soap Lake, Washington



# LONGHOUSE NEWS



## CAUGHNAWAGA'S FIRST TRADITIONAL INDIAN UNITY CONVENTION HELD

by Louis Hall

With much trepidation, the hardworking organizers of the Caughnawaga session of the 1972 Traditional Indian Unity Conventions went about their task of setting up shop. There was no assurance of achieving a gratifying turnout. There is a propaganda program against Indian traditionalists. But the delegates kept arriving in the hundreds, much to the delight and happiness of the local organizers.

It may be a proper time to define the term "traditional Indians". These are people who have faith only in the government, economic, and religious systems of their ancestors. These are but the main considerations. There are others, and they make the traditionalists so different from their separated brethren, casualties of the white man's psychological warfare waged against the Indians. Some of the delegates who attended were traditional all their lives. Others were converted to traditionalism after study of the human condition and the Indian situation in particular. The human condition is a case of a few super-rich banding together and exploiting the rest, whom they regard as the monster which must be kept weak and bleeding.

As the meeting progressed, there came to light the general feeling among the traditionalists that white man's "progress" is leading to the destruction of all life.

Saturday, September 2, 1972

Opening address by **Royaner Joseph Phillips** who welcomed the delegates and announced **Royaner Frank Natawe** as reciter of the Opening Thanksgiving Ritual. Translation from the Mohawk to English by **Louis Hall**.

**Louis Commanda**, Algonkin Nation at Maniwaki, was appointed Acting War Chief for the day — did such a magnificent job that he was asked to continue to serve during the whole convention. His function was to announce speakers and make comments. His first act was to ask all delegates present to identify themselves out loud. There were delegates from the Ojibwas, Narragansetts, Cherokees, Mohawks, Algonkins, Navajos, Sioux, Penobscots, Passamaquoddy, Abenaki, Aztlán (Mexico), Crees, Cayugas, and others.

The first speaker, **Royaner William Commanda**, Algonkin Nation at Maniwaki. Something grave almost happened this year. Moonquake seen. Algonkin observers noticed the moon shaking. Result of the last moon landing. Said Ojibwas predicted heavy rains and this was realized. Moon's functions help regulate life on earth. Any interference in moon's functions by scientific fools may hazardize life on earth.

**Rarihokwats**, Mohawk Nation at Akwesasne, spoke for readers of AKWESASNE NOTES who sent greetings. Conveys greetings from New Mexico. **Janet McCloud** sends regrets. Reports of trouble at Grand Canyon, with police. Hopi tribal council chairman assaults **Thomas Banyacya**. **Onondaga Royaner Oren Lyons** also assaulted by police for failing to keep absolutely still. Bureau of Indian Affairs interfering with Unity Caravan. Harassment delayed caravan in returning.

The third speaker, **Violet Jones**, Garden River, Ontario, spoke of troubles with Indian Department's puppet band council chief. Ottawa promised action but so far, no action. Over 30 people here from Garden River.

**John Sapiel**, Penobscot, said his people's problems are the same as at other reserves. Their educated Indians are no help in the troubles.

**Max Villeneuve**, Abenaki adopted Mohawk, explained the Iroquois system of government.

**Stuart Myiow**, Mohawk Nation at Caughnawaga. Complained of Indians who only play-act at being Indian. Urges action. Practice the Great Law.

**Lyn Sapiel**, Cherokee from Maine. Urged the convention to see through the white man's religions and how they have harmed us.

**Deanna Francis**, Passamaquoddy Nation in Maine. Related a dream which is being realized. Related how her grandmother recovered from illness. Predicted changes in very near future. Related other occult experiences.

**Jerome Syrette**, Ojibway, Rankin Reserve, Sault Ste. Marie, Ontario. Related experiences which molded his life. Urges sharing of experiences to help each other.

**John Boots**, Mohawk Nation at Akwesasne. Reported the trip to Sweden. Delegates to Environment Conference all hostile to United States. Indian delegates treated better in Sweden than in Canada and U.S. Reported of a society dedicated to help Indians. Showed his passport used in Europe, issued by Mohawk Nation. Told a story of South America. Decline of Indian population through genocide.

**Joanne Reyome**, Akwesasne. Related experiences with Indian traditionalists. Advised young Indians to be proud.

**Susan Whitford**, Narragansett Nation in Connecticut, talked of impostors. Spoke of her travels which gave strength to her. Lost traditions. How to be men and women.

**Ann Jock**, Bear Clan mother, Mohawk Nation at Akwesasne. Urged all Mohawks to be strong and unite. Shouldn't be scattered and divided into eight reserves. Urge study of the Great Law and its practice. Suggest that the Great Law be read out during the course of the convention.

**Ateronhiatakun**, Mohawk Nation at Akwesasne. Spoke about the White Roots of Peace group. Told of the institution of the Tree of Peace by the Founder of the Iroquois Confederacy and about Gayanekowa. Group goes out to talk to all people, to give knowledge of Peace. Spoke of group's experiences. Group speaks also to non-Indians. Said the way to strength is through unity. Five arrows bound in a bundle stronger than one. Urges to understand white people and try to make them understand. White Roots of Peace group is not for entertainment — it is a cultural experience.

**Louis Hall**, secretary, Caughnawaga Branch of the Six Nations Confederacy. Spoke on subject of culture, Indian and white. Urged to strive for restoration of land for the Red man's own state.

**Tawenrateh**, Mohawk Nation at Caughnawaga. Related the itinerary of the Unity Caravan all the way to Arizona and California. Narrated the beating and assault of Indian chiefs by armed police.

Closing Thanksgiving Ritual for first day by **Royaner Frank Natawe**.



— photo by Andre Lopez  
*John and Lyn Sapiel, Penobscots, at Unity Convention*

Sunday, September 3, 1972 (second day)

**Ernestine Trudeau**, Sioux from Michigan. Gave thanks to the hosts for opportunity to speak. Spoke of troubles in her reservation. Gave opinions, suggestions, and encouragement.

**Allan Cross**, Mohawk Nation at Caughnawaga. Spoke of Indians doing only partly the right way. Pointed out that there should be only nine Mohawk chiefs, and there are 56. Said this is wrong. Indians in various places need help and suggests people to go there to help. Sometimes we are afraid to say what should be said for fear of displeasing someone.

**Ernest Benedict**, Mohawk Nation at Akwesasne. Greetings to all assembled here to achieve unity. Encouraged people to speak what is in their hearts. We should learn

*From the Mohawk Council Fire at the Caughnawaga Branch of the Six Nations Confederacy, the Rotiyaner, Otiyaner (Clan Mothers), Warriors, and the general public of the Caughnawaga Branch, hereby express their thanks and appreciation to those who aided the work of organizing the Caughnawaga session of the Traditional Indian Unity Convention and its gratifying success.*

*The Caughnawaga's also wish to announce the opening of an "Indian Way" School, an alternate to the existing schools so that young Mohawks will receive a Mohawk education. It will accommodate junior-high level now. Contact Mrs. Lorraine Montour, Caughnawaga, Quebec, for information and to offer help, teachers, materials.*

*The Longhouse News is the Official Organ of the Kanonsnionwe, Kahnawake Branch of the Six Nations "Iroquois" Confederacy, the World's First Constitutional Government, based on Skennen (Peace), Kariwio (Righteousness and Kasatstensera (Power).*

*The Longhouse News is edited by Louis Hall, Mohawk Nation, via Box 1, Caughnawaga, Quebec. Formerly a separate publication, it is now included as a part of Akwesasne Notes. This is whole number 81, for September, 1972.*

from each other's problems. Learn from people close to nature. Teachers among white people worried about the course of technology. Time may be coming when nature can do no more. Traditionalists are showing a better way. Cooperation better than competition. Spoke of a determined plan to get rid of traditional Indians. Visited Chief Smallboy's Camp. A hard, but healthy camp. Traditionalists at peace with the famed and elusive Sasquatch in B.C. Urge traditional people regain spiritual power and to use it.

**Kanontahawi**, Penobscot-Mohawk. Spoke of being "Rock Carriers". Talked of Indians not being U.S. or Canadian, but are North American. Wants to have Penobscot's Indian Island purified. Points out that actual war exists against Indian people. White men digging holes everywhere, on land, water, and air. Eventually, they'll fall in said holes, meaning that technology shall destroy life.

**Mrs. Perley**, Malicite. Reports on the meeting regarding the Border Crossing. No decision at that meeting. Another meeting on September 17, and asked for assistance.

**Tom Linklater**, Cree, talked on his experiences as an Indian among the white people. Lost his identity. Caught between two cultures. A commentary on the problems of youth.

**Pete Phillips**, Mohawk Nation at Caughnawaga. Spoke of the Great Law. About the nine Clan Mothers, and nine Rotiyaner in the Mohawk Nation. About other burning issues and the theme: "What are we going to do about it?"

**Joanne Lazore**, Mohawk Nation at Akwesasne, a particularly skillful teenage speaker, spoke of kids in the Indian Way School. Effects of conventions and meetings, reading the Great Law on the kids. Culture being learned.

**Sotera**, Mohawk Nation at Caughnawaga. Spoke of pollution in all its forms. Expalined how he became a traditionalist. Spoke of issues which faces the youth of today.

**Jim Sappier**, Penobscot, asked questions. What is good for survival of reservation. The economic question. A short debate followed this.

**Terry Squire**, Mohawk Nation at Ohsweken. Spoke of the accomplishments of the Unity Caravan. Of Bureau of Indian Affairs harassment. Even Indians were harassing the caravan. Main accomplishment of caravan: fence-sitter people now taking sides, the afraid now speaking out.

**Allan Van Every**, Mohawk Nation at Ohsweken. Spoke on caravan. Told of strong determination by the Caravan against all odds. Spiritual power urged. Recommends social dancing, etc.

**Tawenrateh**, Mohawk Nation at Caughnawaga. Carried message from AIM, American Indian Movement, who say they can help stop dumping of garbage on Indian reserves. Reported other projects planned for the future.

**Mary Jane Partee**, Navajo Nation in New Mexico. Talked of her impression of this convention. Liked the idea of children present. Talked about economic development. Only the basic needs are really wanted. Spirit is the thing.

**Allan Cross**, Mohawk Nation at Caughnawaga. Spoke of trouble crossing the border.

**Keith Brant**, Mohawk from Muncey. Talked of land. Dispossessions. Harmony with nature. Should have law disallowing digging of our dead ancestors.

**Royaner Frank Natawe**. Talked of heritage. Garbage dumps. Customs. Films.

Monday, September 4th, (Third Day)

**Royaner Joseph Phillips**, Mohawk Nation at Caughnawaga. Read the Great Law and gave advice and recommendations.

**Tully Hernandez**, Navajo turned Seneca, Cataraugus. Spoke of his experiences in various conventions. Happy with the spirit of the Caughnawaga session. Cataraugus youths held the Convention at that center. Spoke of people who seem to be listening, but it goes in one ear and goes out the other. . . Get all the people back together. Clean our house good. Purify ourselves and when we go out to help other people we shall do better.

**Andrea Quiroze**, Atzlán Nation, Mexico. Spoke of a vision she experienced. She interpreted as nature's spiritual power. Snake is spiral of spiritual life. Pliable. Chiefs called Sacred Serpents. Technology not the way to peace, happiness, and the good life. End results of technology is the destruction of life. Preservatives in food, insecticides for food plants are only to preserve products so as to sell them. Results in eventual slow sickness. Urges cooperative action by Indian reserves to produce food naturally.

**Royaner Tom Porter**, Mohawk Nation at Akwesasne. Spoke of leaders, medicine, law, women leaders, all kinds. Spoke of various kinds of Indians. Spoke of customs. Why women sit at one end of Long House and the men at the other end. Why Indians wear long hair. Thanked all Indians who wear long hair. Gave his usual inspired speech subtly comic at times with the inevitable moral lesson at the end.

The Unity Circle proved to be a large one. The Tobacco-Burning Ceremony ended the Caughnawaga session of the 1972 Traditional Indian Unity Conventions.



## The Skin News

Student Coalition of Indian Natives, Arizona State University, 415 Ed Center, Tempe, Arizona

The Indian Leadership Program at Arizona State University, funded by the Indian Desk of the Office of Economic Opportunity in Washington, D.C., is the biggest Indian rip-off that has ever been perpetrated at Arizona State University. The program was one of four that directed exorbitant sums of monies into schools at Harvard, Penn State, University of Minnesota, and ASU. The OEO guidelines of the proposal stated that the funds were to be used strictly to train Indian graduate students for school administrative positions in Indian schools. Arizona State's \$122,666 share of the proposal was "mysteriously" channeled into Elementary Education. Dr. Donald O'Beirne from the Elementary Education Department became the director of ASU program. Dr. Jim Wilson, then director of the Indian Desk of OEO, received his doctorate in Elementary Education here, and Dr. O'Beirne was chairman of his doctoral committee.

Recruited Indian students were lured to ASU into this program on the belief that they would be training for school administration positions. When they got here, they found they were going to get master's degrees in Elementary Education. Finally, the Indian students protested. They signed a petition calling for an investigation. Several blonde "Indian" students didn't sign the petition. O'Beirne rewarded them for selling-out by giving them the advanced doctoral fellowships. One such doctoral student is just now returning from Europe, studying on "Indian" monies.

## Kainai News

Box 808, Cardston, Alberta, Canada

A few weeks ago, Canada Research Council announced the names of writers who had received grants to do research and write books on a variety of subjects. Interestingly enough, we have a white man from Calgary who is to do a book on the cultural history of the Plains Indians. Since he will be attempting to solicit information on the Beaver Bundle, this book will be of special interest to the Indians of Southern Alberta.

In the eyes of Canada Research Council, they thought that they were doing the Indians and the public in general a favor by giving some white man a grant to do a book on this subject in order to preserve it for posterity.

He is displaying incredible naivete in attempting to solicit information on the Beaver Bundle — such information is rendered to only initiated bona fide members of [the] society. . . Also, one must question his motives: why is he doing it?

. . . Some obnoxious know-it-all Easterner might make reference to this book and try to ram the facts down my throat. . . and who needs some white man to tell me what my culture is like?

— Urban Calling Last

## The New Breed

Metis Society of Saskatchewan, 1935 Scarth St., Regina, Saskatchewan

Attention Native People!

Learn the true facts of relocation. Why live in poverty on your reserve when you can live in poverty in the big city? Try the Department of Indian Affairs Relocation Program.

We'll take you away from the outdated customs of your tribal homeland and drop you in an exciting slum. You'll be on your own, without friends or money. You'll meet interesting people: policemen, welfare workers, dope pushers, hoodlums. And we'll train you for a challenging career as a dishwasher, welder, mechanic or vagrant. . . Let us take you away from all those backward Indians and make a Canadian out of you.

Contact your Department of Indian Affairs today!



## American Indians United Newsletter

603 E. Madison St., Ann Arbor, Michigan

At a recent Detroit PowWow, a woman told us she was dancing with a shawl over her costume because her costume had shrunk. She had worn it in a Fourth of July parade and was rained on. Do you think the Great Spirit was trying to tell her something?

And then there's the Michigan map listing scenic points, including Arch Rock in Cheboygan County. The descriptive statement says, "The Indians believe the arch was built by the Great Spirit." Who else?



## The Cherokee One Feather

Eastern Cherokee Tribal Council, Box 501, Cherokee, North Carolina 28719

(Joe Feather is in prison in Georgia. He wrote a letter cautioning his people against acceptance of a multi-million dollar settlement for land lost by them to the U.S. Government. Then came the news that the Cherokees had, in fact, agreed to the settlement and he wrote this letter.)

Dear Editor,

I correspond with many tribes of Indians across the United States and learn that they are in a hell of a fight with the government for their rights, yet when I turn my attention to home, I see a sad story.

How could they sell us out? How could they sell the blood of our forefathers? Soaked in the 25 million acres of land is the blood of our forefathers, and they sold it. This is a sad day for me.

The Cherokee once was a powerful nation and tribe who fought many battles for the land that was decided on in a few short minutes in that phony Indian council at the Unto These Hills amphitheatre. The Cherokee is no longer powerful; they have no more pride.

The Great Spirit calls from beyond to reject this blood money, but greed has the rule over the Cherokee today, and no one will listen.

From this day till I pass to the spirit world, I resolve to no longer be a Cherokee Indian. My life is worthless without pride, and to be a Cherokee is to be without pride.

The Great Spirit of our forefathers will cause the Cherokee Tribe to fast fade away for selling their own blood.

Joe Feather



## The Forgotten People

Native Council of Canada, 77 Metcalfe St., Suite 1010, Ottawa, Ontario K1P5L

The Native Council has published the first edition of a paper of opinion and information from their organization.

## Americans Before Columbus

National Indian Youth Council, 201 Hermosa Ave NE, Albuquerque, N.M.

Sights for already sore eyes:

— Intermountain Indian School in Brigham City, Utah, finally deciding to offer a course in the Navajo language to its students and employees. Out of a possible 120,000 Navajo people, the school chose a white professor from Brigham Young University. The text book will probably be the translated version of the Book of Mormon.

— An Indian student, after seeing the lack-luster middle-class President Nixon mingling with the refined Chinese on TV, describing the situation as being like a BIA bureaucrat attending an all-Indian meeting.

— NIYC hearing from the Indian kitchen workers at Intermountain School that 40 whites were eating free in the school cafeteria. When the school superintendent was contacted, he replied that the 40 white free eaters were there as part of a program to teach Indian students good table manners.

## American Indian Movement

431 North 27th St., Milwaukee, Wiscon.

The White Roots of Peace were here in Milwaukee. They showed our people just what a strong Indian heart is. If all the people could rejoin in the circle of Love and Peace, we would be the strong people we once were and we would rid ourselves of the whiteman's disease.

If the white man continues to ignore us, let us not, for our own sake, ignore each other. Let's try to forget our petty differences and work together towards the good future of our children!

— Reynold "Spider" Denny

## TRIBAL INDIAN NEWS

613 Wellington, London 12, Ontario

Indian Education. This is an important subject which is being questioned by our Brothers and Sisters in Canada and the United States. We are beginning to look at this area seriously.

Why are we trusting our children with these foreigners when they have shown no trust in our treaties? Why are we allowing our children to be forcefully assimilated into Western Culture when that very culture is destroying our Mother Earth in the name of progress?

What is happening to our children in these non-Indian schools? Maybe we should begin to listen to our children and support each other to make changes in the education of our children.

For years, we have taken it for granted that the ways of education of the whiteman are good for our children. If we look at statistics, we find the dropout rate of native students is ranging from 60% to 95%. The purpose of the integration policy of education is questionable.

Is it in the best interest of our children, our future leaders, to allow this to happen?



## The Raven Speaks

PO Box 35733, Dallas, Texas 75235

At the Time of Discovery, the Cherokees were all in good jogging shape, not only in the way of sport, but in going about the necessities of daily life. . . Running was revived as a popular sport in the United States in 1928 when "The Great Cross-Country Marathon Race" was scheduled from Los Angeles to New York.

There were 275 hopefuls at the starting line, including all ages from all parts of the world. The Medicine Bag for the Cherokees was carried by Andy Payne, a 20-year-old high-school athlete. This Oklahoma Cherokee took off at the starting signal on March 4, but like the Daksi (tortoise in the Cherokee Legend of the Daksi and the Tsisdu (rabbit), he did not distinguish himself at the beginning. A group of California Indians met him at the Colorado River bank and carried him across in their canoe.

All runners were clocked to a pre-determined stopping place for the first day. A luxury trailer followed alongside and catered the food for the participants and pitched tents for their sleeping quarters. The Press and Radio followed in full cry in their deluxe automobiles. It was carnival in the town at every stop. . .

The runners proceeded down Route 66 past the Texas Panhandle, and on into Oklahoma, where the Governor honored Andy with a banquet — where many were inclined to over-indulge. Not so our Andy. The old Cherokee custom was to carry only parched corn for snacks when travelling for long distances and especially when running.

At Sapula, the Creek Indians held a powwow in Andy's honor and made strong medicine for him. His home town of Claremore made a great to-do when he passed through.

On past Chicago, and then through the Great Lakes Region, and here the Cherokee Champion moved out into first place. The Indians on the Seneca Reservation made a big noise. . . then on to Madison Square Garden in New York City. On May 26, 1928, he came in first and won the prize of \$25,000. Andy Payne, the Cherokee Champion, was a national hero!

Shortly after this widely-publicized race, long-distance racing became popular in schools throughout the nation. And now, in the Sensible Seventies, we again take up The Chase. Time passes, and the world progresses, but there are so many basic principles of the Cherokee culture from the beginning that simply cannot be improved upon.

AWO-  
@ ^ \$

## A SELECTED LISTING OF NORTH AMERICAN NATIVE PEOPLE'S PERIODICALS

(These are publications of general interest. There are many other native publications which serve as newsletters for their own tribe, area, or group, as well as governmental publications which purport to write Indian news. Request a sample copy of some of these — and enclose a dollar if you can — most Indian publications can use it. The Editors.)

Indian Voice  
Fern Williams, Editor  
PO Box 2033  
Santa Clara, California 95051

Warpah  
Lee Brightman, Editor  
United Native Americans  
PO Box 26149  
San Francisco, California 94126

Akwesasne Notes  
Mohawk Nation  
via Roosevelttown, N.Y. 13683

Americans Before Columbus  
National Indian Youth Council  
3102 Central SE  
Albuquerque, N.M. 87106

The Blue Cloud Quarterly  
Blue Cloud Abbey  
Marvin, South Dakota 57271

Early American  
California Indian Education Assn.  
PO Box 4095  
Modesto, California 95352

Tribal Indian News  
N'Amerind Friendship Centre  
613 Wellington St.  
London, Ontario

The Indian Historian  
American Indian Historical Society  
1451 Masonic Ave.  
San Francisco, California 94117

Kanai News  
PO Box 432  
Cardston, Alberta

Legislative Review  
Indian Legal Information  
Development Service  
1785 Massachusetts Ave. NW  
Washington, D.C. 20036

The Native People  
Alberta Native Communications  
11427 Jasper Ave.  
Edmonton 11, Alberta

Sun Tracks  
SUPO 20929  
University of Arizona  
Tucson, Arizona 85720

Tosan  
318 North Tacoma  
Indianapolis, Indiana 46201

Native Times  
Indian Brotherhood of NWT  
PO Box 2338  
Yellowknife, NWT



## U.S. TO DRINK CANADA DRY IN MASSIVE WATER DIVERSION SCHEME

Ogoki Post, Ontario — Officials of this Northern reserve and the Union of Ontario Indians have demanded a halt in work and studies in a proposed federal-provincial scheme to divert Canadian waters to the United States.

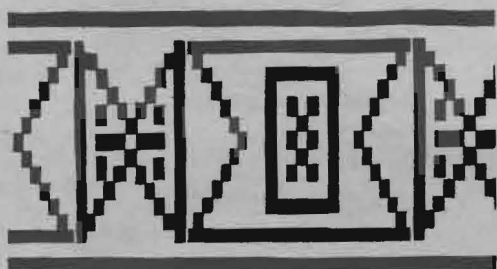
The demand followed the leaking of maps which showed plans for major northern water diversions throughout Canada. Federal and provincial officials have said there is no need for concern, however. They say that nothing more than studies are being carried out but mounting evidence indicates this may not be the case.

Harry Achneepineskum, who was born here at Okoki and who now is a student at Lakehead University, says there are slashing sites near their community — exactly on the spots where the "study" maps suggest dams should be built to reverse the flow of the Albany River.

Equally disturbing, said Achneepineskum, are plans by Indian Affairs to move the residents of Ogoki Post to a new Reserve. The new site is about one mile from the present site — and on land about twice the height of the present land.

Residents at Ogoki have been told that the new site, being on much higher land, would be better because there would be less mud during break-up and freeze-up. Ogoki people have been unable to understand why, after 100 years, Indian Affairs is concerned about the mud.

A Toronto engineering firm — Bird and Hal Ltd., has prepared a lengthy study for relocation of the Ogoki band to the "new townsites".



## FRIENDSHIP CENTERS SHUTDOWN TO PROD GOVERNMENT INTO EARLY FUNDS

Ottawa, Canada — The Canadian government will make emergency interim grants of \$10,000 to \$25,000 to each of 40 friendship centres across the country. Earlier in the month, the centres had held a one-day shutdown to protest the length of time it was taking to implement a June policy announcement that the help would be available.

Indian friendship centres hold social and cultural activities for migrating native people in the cities. Newcomers are given personal counselling on adjusting to city life and the non-native community is informed of the problems of urban Indians.

The federal government is providing core financing for the centres as part of a \$25-million five-year program. Provincial and municipal government also help, but usually on a proportion of the federal share.

Roger O'Bonsowin, president of the National Association of Friendship Centres, said that the effect seemed to be the opposite — other agencies and governments were holding off as a result of the government's expanded efforts. "Delays in providing us this money are forcing us into bankruptcy," he said. (Canadian Press)

## NATIONAL BROTHERHOOD LOOKS TO U.N., EUROPE FOR MINORITY ATTENTION

Edmonton, Alberta — The general assembly of the National Indian Brotherhood [of Canada] has agreed to make an approach toward getting the problems of the world's minority groups of aboriginals before the United Nations, and to assist Indians in resisting all forms of taxation.

Delegates asked on August 9 that the federal government declare a moratorium on tax collections against Indians while the matter was being discussed. Sales tax exemptions vary from province to province, and Indians now are exempt from federal income tax for income earned on the reservation.

The Brotherhood contends that Indians have freedom from taxation as original occupants of Canada, and as a form of compensation for land they originally occupied.

George Manuel, who was re-elected president of the Brotherhood, said he was pleased with the approval of his plans to proceed with organization of a North American Indian Conference on Aboriginal Rights, possibly to be held in 1973.

The Brotherhood also plans to establish a European office to raise funds, and to organize support for getting into the United Nations. Manuel was in Sweden this summer for a UN meeting, and says he feels that there will be strong support for the plan from many nations. (Canadian Press)



# CANADA:



## GOVERNMENT DIVIDE-AND-CONQUER PLAN CAUSES UNION TO INVADE OFFICES

Toronto, Ontario — Indians invaded a Canadian government office here July 17th and vowed to stay until they received funds authorized by the government, but withheld by the secretary of state.

G.P. Allen, senior liaison officer of the citizenship branch of the state secretary, welcomed Fred Plain and nine other Indians and said, "Why didn't you tell me you were coming? I would have baked a cake."

Plain, speaking for the Union of Ontario Indians, said he and his staff would occupy Allen's suite of four rooms indefinitely because it didn't get funds from the government to rent their own space. Until recently, Union staff members worked in rented quarters in downtown Toronto.

Allen insists that all the Indians in Ontario must be represented by one organization. But a year or so ago, the government gave out money to help with the establishment of the Iroquois and Allied Indians, a group of elected council members. Most of the Iroquois reserves are several thousand persons strong and located in metropolitan Southern Ontario, while most of Ontario's Indians live in the north in small bush reserves.

(Thanks to the Toronto Star for the information.)



## ELECTED COUNCIL PLANS TO CO-OPT IROQUOIS CULTURE IN NEW CENTRE

Brantford, Ontario — If the federal government approves a request from Indians here for \$1-million, the now-empty former Indian residential school known as the Mohawk Institute will become "an educational, cultural, and nationalistic" centre for Iroquois and woodland Indians in Ontario and Quebec.

The centre will be under the operation of the Six Nations elected council, or possibly the Association of Iroquois and Allied Indians. Neither organization recognizes the Iroquois Confederacy, the present-day people who function within the Iroquois cultural and national framework.

## ONE-WAY SATELLITE TO INCREASE CULTURAL POLLUTION IN NORTH

Ottawa, Canada — Without really meaning to, and for the most logical economic reasons, Canada has embarked on a program of cultural genocide of unprecedented scale and efficiency.

The vehicle for this program will be Canada's first domestic communications satellite to be launched from Cape Kennedy in November. For an annual rental fee of more than \$8,000,000, the Crown-owned Canadian Broadcasting Corporation leased three of the satellite's 12 channels.

Starting early next year, the channels, two for English and one for French, will be used to provide network television service in both languages to all of Canada. That decision makes sense as far as most people in Canada are concerned. But for the native people of the north, its effect will be devastating.

At a critical period in their cultural development, they will be deliberately subjected to an overwhelming one-way flow of television communication from an alien culture that already dominates the economic side of their lives.

And it didn't have to be this way. CBC and government officials who engineered the system rejected a detailed proposal, drawn up within their own offices, which would have given native broadcasters at least some access to the satellite system. That decision on the satellite completely ignored the needs and aspiration of the native peoples while giving full consideration to the minority population of whites in the north, most of them transients.

When the legislation regarding the satellite was going through the House of Commons, Indian Affairs Minister Jean Chretien promised that the native people would "really be in a position to communicate with other Canadian citizens..." It seems that only the reverse is to be the case.

(Thanks to Peter Desbarats for his Toronto Star column.)

## CHIPPEWAS OBJECT TO MUNICIPAL TAX ON WHITE COTTAGE LEASES ON RESERVE

Owen Sound, Ontario — The Chippewas of the Saugeen reserve 25 miles west of here have declared their independence from Annabelle Township. And the town's reeve, Stanley Trask, says the municipality won't stand in their way if they want to go.

The declaration is the culmination of a long-simmering dispute between the Indians and the township, who under provincial law collect taxes from non-Indian cottagers who lease waterfront lots along the reserve's nine miles of Sauble Beach lakefront.

There is a permanent population of 750 Indians on the 25 square miles of the reserve. According to Saugeen Band chief James Mason, there are about 1500 cottager people on reserve land. The township collects \$137,300 in taxes, but the cottagers receive no services from the township.

"Our purpose in this step is to publicize this situation so that the Ontario government will revise the Ontario Municipal Act," Chief Mason says. The issue has stirred up Indians all over the province for years now, including Walpole Island and Akwesasne, both of which have numbers of leased cottage lots.

## IMMIGRANTS SEEKING CANADIAN DREAM EMBARRASSED BY INDIANS WHO LOST IT

Toronto, Ontario — Two Anishnabeg chiefs have accused the Ontario Government of being more concerned with foreigners coming into the province than with its native inhabitants.

Chief Jacob Fiddler of Sandy Lake and Chief Aglace Chapman of Big Trout Lake said that their invitation to participate in the Government's three-day "Heritage Ontario Congress" was merely a token gesture on the Government's part. The Indians were one of dozens of "ethnic groups", all the others being immigrants from foreign countries. The only immigrant ethnic group not represented were the British, whose English-speaking descendants are now a majority in Canada.

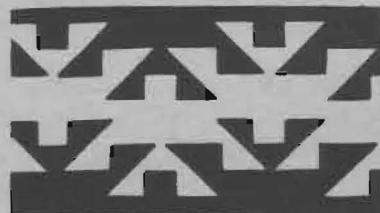
The chiefs, from Northern Ontario communities, said they got nothing out of the Congress, and were unable to contribute to it. Both men said attempts by them, through interpreters, to tell the Indian point of view met with no success.

(Thanks to the Globe and Mail for the information used here.)

## ABANDONED ARMY CAMP ON INDIAN LAND LAND SHOULD BE RETURNED: STANFIELD

Forest, Ontario — Progressive Conservative Leader Robert Stanfield says the Ipperwash cadet camp lands near here should be returned to the Indian band that originally owned them.

The lands were taken during the Second World War for a military camp, but the camp has long since been shut down. Still, the Kettle Point Indian band has not had the land returned to them. (Canadian Press)





# ALBERTA:



Douglas Cardinal, Metis architect from Edmonton, Alberta, studies model of Grande Prairie Regional College he designed. (Michael Dean/Globe & Mail photo)



## The Indian Way Of Knowledge

Edmonton, Alberta — A secondary school designed for a new system of team teaching and to provide equal educational opportunity for different ethnic groups in Canada's North has been completed at Hay River in the Northwest Territories.

One of the few native architects in North America designed the building. He is Douglas J. Cardinal, of Edmonton. He says the school has been designed "to guide teachers and students along new paths of learning." Classrooms in the school have been replaced by an arrangement of learning spaces. They extend into a multi-use central concourse that takes the place of conventional school corridors.

Cardinal says the success of the school will depend on the new teaching system, which encourages students to develop their individual abilities free of competition with different cultural groups that may be in the majority. He points out that the school is designed to introduce new concepts to the educational program for the Northwest Territories.

"If the educational system is oriented only to a peer group, reflecting the dominant society of the south, it will not serve the majority of the people of the North but the elite," he says. "The present system shows a failure in serving all people in the North, particularly the native people. It is imperative that the child compete with himself, develop himself."

He said he designed the school so children with points of view differing from those of the teachers and other students will be able to make full use of the school's resources to develop their own values. Cardinal himself has chosen to live by Indian values and culture.

"Civilized man, or 'ego-man', has devised an education system which turns individuals into 'plastic people', who fit into society like automatons. The society develops the individual's ego, only giving him credibility when he can assert himself on his environment and his fellow man," Cardinal explains his philosophy. "The Indian way of knowledge is different: one spends a lifetime

learning about one's inner self as an individual, and about one's place in the grand design. The essence of the Indian approach to life is that the Indian adapts his needs to his environment, rather than forcing the environment to conform to his needs."

Cardinal has also designed a church in Red Deer, and a college campus at Grande Prairie. He recoils from urban geometry, choosing instead rhythms and contours derived from the open, rolling country he grew up in. His style is having a liberating effect on Canadian architecture. But he says the designs really belong to the people. He has lived with and questioned the people who will use his buildings for as long as three years before committing himself to final drawings for a project.

Cardinal's designs are becoming important for their educational philosophy as much as for the blueprint. "The 51-minute classroom has no relationship to human learning," he declares in rejecting the "cells and bells" concept.

Believing that technology should fit the needs of the people, he says that he has tried to stop the process of making people shape up to the discipline of technology.

"All architecture — all life — should grow out of the ground in its true relationship to nature. People are not computerized, not rectilinear, and we can't make them rectilinear. We've caused a lot of mental illness by trying to squeeze them into an existence in boxes."

While the controlling principle of Cardinal's work is thoroughly Indian, he knows how to use technology to get what he wants. The amorphous roof of his Grande Prairie college, for example, bends and curls like a half-dried leaf, but is designed to be formed with concrete with the aid of 81,000 simultaneous equations worked out on a computer.

(Thanks to James Purdie for his August 18, 1972, report in Toronto's Globe and Mail and to Alberta's Gateway for this information.)



### When we let others destroy our own environment, we destroy ourselves.

(Douglas Cardinal designed an Alberta Indian Education Center which has been delayed in funding by political hassles between the Canadian Government and the Alberta Indian Association.)

(The statement below was written by Cardinal as a preface and guiding principle of the design.)

We, the peoples of this land, from the scattered areas of this province, will send our chiefs to virgin land, where we will gather together and sit in deep meditation. We will weep for the lost herds of buffalo. We will weep for the destruction of the animals, the birds and the fish. We will weep for the destruction of the earth, the land which was ours. We will weep for the poisoning of the air which we breathe. We will weep for the poisoning of the water which we drink. We will weep for the destruction of our spirit and our pride, and we will contemplate those people who have controlled our destiny and the destiny of our Lifegivers for the past few

hundred years. We will weep for the destruction of life and the Lifegiver, for we are life and when our Lifegivers — our environment — is destroyed, we too are destroyed.

We will give thanks that we have survived, and we will look into each others eyes and feel the oneness of our people and the oneness of our spirit and we will reflect our heritage. We will stand on the land and feel the roots which reach out from our feet and we will feel the winds across our brow. We will recall our rooted past and will turn to our forefathers and we will look inward to ourselves. Again, we will feel the true meaning of the land. Again, we will feel the true meaning of the animals, the fish, the birds. Again, we will feel the true meaning of the air, which we breathe, and we will feel reborn.

We will join together in ceremony around the offering pole and look up to the Great Spirit and relive

our ceremonies that grew from our association and love of our land. With the help of our medicine men, we will raise our spirits, for we are burdened with a heavy task. When we feel the oneness of our total environment, of our brethren and ourselves, we will gather together in council. We, the bands in Alberta, will gather in council around a ceremonial fire. Where there were many bands, there will be eight tongues, but the eight tongues will learn to speak as one tongue, with one voice — and here, we ourselves, will determine the destiny of our own people.

We will call together, from each band, men to be trained as warriors in the Indian way. We will teach them the true meaning of being a warrior in spirit. We will give him the pride and self-esteem which we hold here in this sacred place, and we will teach him how to use the old weapons of survival.

But we have an even greater task in the instruction of our warriors. We will have to teach him to survive in the world of today. We will equip him well with all the tools for surviving in the world of today. They will not be dull weapons; they will be sharp and useful. We will improve and hone these weapons, for our survival and our stature as a people.

But, not only will our warriors be dedicated to the survival of our people, but they will also be dedicated to teaching the immigrant culture the love the Indian feels for this land. We will teach the immigrant culture to love the animals, the fish, the birds. We will teach the immigrant culture to love the land, the earth, which we love. We will teach the immigrant culture to love the air which we breathe and the winds we feel across our brow. We will teach him to love the clear waters and the mountain streams. We will teach him to love this land

as we love this land. Our very survival depends upon this task.

When we let others destroy our own environment, our own Lifegiver, we destroy ourselves. For our own survival, we must teach the immigrant culture to love as we love, for we have been here thousands of years and theirs is but a short time. We have survived great suffering and loss, but we are a great people, the true people of this land, and the great suffering and hardships which we have experienced in the last few hundred years and the fact that we have survived will give us great strength, endurance, and tolerance so that we will be an even greater people. The future achievements of our people will be even greater than the past."



### INVESTIGATORS TRYING TO FIND HOW SLAVEY BAND FUND LOST \$2-MILLION

Hay Lake, Alberta — It will take four investigators at least two months to check records, dating between 1965 and 1969, to determine how much of the Slavey Indian Band funds were spent, who spent it, where it has been spent and why.

The investigation was ordered by Jean Chretien, Minister of Indian Affairs and Northern Development for Canada, after the Slaveys queried the spending of about \$2-million of the band funds. They alleged the department had mishandled the money and that they were unaware that many of the capital expenditures on and off their reserve were paid for from their funds.

These expenditures included two unused airstrips of three on or near the reserve; a reservoir and water system which provides water for the Department staff but not for the Indians; housing; roads on and off the reserve; a sawmill operation; corrals and cattle; and several other "grey" areas.

Some of the yearly capital budgets lacked a detailed schedule. Several of the councillors are unable to read or write and most require an interpreter at the meetings which discussed resolutions. All expenditures from Band funds must be approved by the chief and council through resolution and by the Department of Indian Affairs.

About the only solid fact determined from the first day of investigation August 11 was that \$1.2 million, out of \$1.7 million authorized by band council resolution, had already been spent. The other \$800,000 was in revenue funds — interest on the bands account and

other income — and is not included in the capital spending budget.

The government inspection team saw several of the houses for which the Indians say they paid \$23,000 each — of which they say \$16,000 went for labor. The houses are smaller than houses built under the department's housing program that cost \$10,000 each, and the Slavey homes are poorly constructed of cheap materials.

Alex Dedam, executive director of the Union of New Brunswick Indians, and a member of the inspection team, said he found the conditions on the reserve "appalling, disgusting, and deplorable. I've always heard that these kind of conditions exist. I never believed it. I'm really bothered that there's been more concern shown for the church, the school and administration buildings than there is for the homes the Indians live in. You could put your fist through those foundations. I just can't believe that people actually have to lug water from watering points."

Four bands comprising 1,200 persons make up the population of the reserve, 600 miles north of Edmonton. They are led by Harry Chonkolay, 68, and his 12 man council-for-life.

The people are independent — and poor. There is a 70% unemployment rate. Some children attended school for only three days during the past year resulting in a 90% drop-out and failure rate.

"We keep dogs for our trapping in the winter. We just keep them and feed them, that is all. That is the way you treat us," Chief Chonkolay told Department of Indian Affairs officials at a recent meeting.

He spoke in his own Slavey language to his council, then in Cree for translation into English. He doesn't admit to speaking English, although he does, as well as French, Beaver, Dogrib, and Chipewyan.

"Since I have been leader for 34 years, I have had lots of worries. I have tried to find what is right for my people. I have met all sorts of people with the Indian Affairs and after studying them for a long time, I have come up with an answer. There are too many of them."

The lack of headway with his people is due to lack of cooperation of its officers at lower district levels, the chief feels.

"We are being treated like children that you can give candy to, then cheat," the chief told the officials.

Of 22 students who left the reserve for high school in Grande Prairie or Edmonton, only five completed the year. The remainder returned home and are unemployed.

One of the sensitive areas to be examined will be the lifetime system of chief and council, one of the few left in Canada.

"Would this have happened had they been elected on the regular two-year basis, and they had to answer for these things? This has to be looked at as well," said Bob Litvack, a Montreal lawyer participant on the team.

The same question might well be asked of the civil servants with the Department of Indian Affairs who also approved — and often initiated — the expenditures.

(Thanks to a special July 12 report in the Toronto Globe and Mail for this information.)



James Bay:

# "Destroy The Land, You Destroy The Animals, Destroy The Animals, You Destroy The Indians"

Seven thousand Cree Indians might lose their age-old hunting grounds and their entire way of life to a Quebec hydroelectric project. This, by definition, is genocide

Fort George, Quebec — Comparing the words of Pierre Nadeau, member of the board and former president of the James Bay Development Corporation, and Philip Cox, a Cree trapper, shows the measureless gulf between the developers who want to plug New York into James Bay power — and Indians fighting to preserve a rhythm and a style of living that fits the land.

It helps explain the new Cree revolt — anger against planners who did not consult them bringing 5,000 scattered Indians in northwest Quebec their first political unity.

Whether or not the plan to put dams on the LaGrande River will erode the sand below their homes as they fear, the sudden massive intrusion of mechanization into the settlement and bush will destroy the balance of hunting, trapping and wage employment on which their lives are based.

If the scheme is successfully completed, trapper Phillip Cox will be the loser just as clearly as manager Pierre Nadeau will be the winner.



Philip Cox and his daughter, Evekyn (Toronto Star photo)

Quebec's labor crisis required him to postpone a James Bay meeting with federal Indian Affairs minister Jean Chretien. That meeting, finally held in late May, produced agreement to set up a committee to study the effects of the LaGrande project on the Indians. It was a tardy and non-committal response to Indian claims. "The 1971 decision insulted us," says Philip Awashish, a cool, McGill-trained young Mistassini Cree. "The 1972 announcement insults us again."

Insult triggers protest. In June, 1971, Awashish and other leaders brought chiefs from all the scattered settlements by chartered plane to a three-day schoolhouse meeting in Mistassini, the first such meeting in their history.

On July 1, 1971, they all signed an appeal to Chretien: "We, the representatives of the Cree bands affected by the James Bay project . . . oppose these projects because we believe that only beavers have the right to build dams in our territory . . . we request the minister to use his legal jurisdiction to stop any attempt of intrusion . . ."

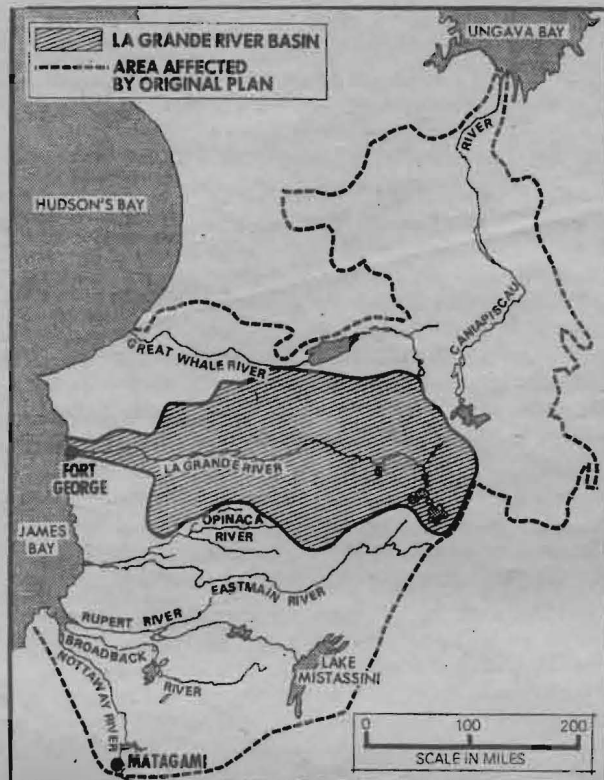
But with no Federal action forthcoming, in May, 1972, James O'Reilly launched actions for them in Montreal Superior Court. A suit against the province asks that Bill 50, which set up the James Bay Corporation, be declared unconstitutional. A second, against the corporation and nine contractors, seeks an injunction to stop all works.

The Cree are politically mobilized. They will hardly disband now. "The general feeling," said Awashish after Premier Robert Bourassa's last announcement, "is that we will not accept the project as presented."

Saving the trapping grounds around the four rivers that were eliminated from the original scheme puts new heart in the Indian fight — it does not end it. Fort George, on the northwest coast of James Bay at the mouth of the La Grande River, remains threatened.

Because there have been no negotiations, there is no understanding between official Quebec and the Indians on Cox's trapping rights.

But the Corporation continually implies that trapping is doomed, that the smart Indian will get some schooling and climb aboard the wage economy.



The James Bay Coast of northern Quebec: Cree Nation

Cree people see no reason to accept this. When Fort George Chief Robert Kenatawat chartered a DC-3 to fly hunters into Great Whale, they shot 90 caribou in a day and a half — meat for Fort George's winter. Beaver are still on the upswing. Young Indians, says Awashish, want to get back to the bush, to drop out of high schools and return to their northern communities. Cree trappers, he claims, can conserve breeding stocks because "everything they do is centered on their tremendous respect for nature."

Adrian Tanner agrees. A Toronto anthropologist who wintered in the Mistassini bush, says the Cree economy must be preserved.

"I found here one of the few aboriginal populations still in control of their culture. It is not in the sorry state of most of Canada's northern Indian communities today," he said.

Dam-building, Indians say, provides a few low-grade, temporary jobs. When the project ends, so do the jobs. And the bush is barren. The animals and traplines have gone. What's left is welfare, the beer parlor, and dependency — the death of a culture.

Is the Indian response unreasonably intransigent? After talking to both trappers and wage-earners, one thinks not. What they want politically is well-expressed by regional chief Josie Sam. First, scale down the project in such a way that their bush will be safe-guarded. Second, give them a share in decision making, continuing consultation on the disposition of their country. Given those, they will cooperate. But "never, never, will we relocate."



Josie Sam . . . "Money will come and go."

Only a question about the 5,000 Indians ruffled him. Why, he demanded, in the midst of all this great expansion, was everyone asking about the Indians?

"Can't we cohabit with 5,000 Indians in twice the size of England? We're not out to destroy all the lakes and the beaver and caribou," he said, though it is incontestable they will destroy some. "We want to give the Indians a choice between the traditional life, which is disappearing anyway, and taking training courses to be bulldozer operators and craftsmen."

Philip Cox is two years older than Nadeau, and shorter, slight, and leather-tough from snowshoeing hundreds of miles along traplines. His weathered face, classic in profile as a ship's carved prow, is a window of the Cree spirit of stoic endurance. He is perhaps the most persistent trapper in this relatively urbanized settlement.

He spread a crumpled map on the linoleum floor by his old black stove. A blue line marked "his section", hundreds of square miles of forest between Duncan Lake and LaGrande, his family's trapping ground for more than 100 years.

Cox's encounter with Nadeau's project was casual. Working his trapline one September morning, he met a Hydro-Quebec survey gang.

"They gave me some sugar and tea and told me they were going to clear an airstrip in my section." Later, in the same section, Hydro proposes to build the 500-foot LG-2 dam.

But it is easier for James Bay's planners to assume that trapping is dying than to consult the Cree. That is the source of the Indian revolt. Before May 1, 1971, when Premier Robert Bourassa announced that five rivers would be harnessed for hydro power, he had not said a word to those whose life would be disrupted.

When he told the National Assembly on May 16 this year, that the project would be slimmed down to the LaGrande River, he still hadn't talked with the Indians.

Nadeau said the project was actually doing the Indians a favor. "To deprive the James Bay Indians of the freedom of choosing between maintaining their ancestral way of life and voluntarily participating in our social and economic life is like wanting to keep them in a ghetto, something which cannot be accepted today."

If Fort George has an economic elite, Josie Sam, as franchised proprietor of its one fuel station, should be a part of it. But he is Indian first. He does not see business in the same light as Pierre Nadeau.

"Money, says Josie Sam, 'money will come and go. Remember the DEW line? That brought in money, but it isn't here now. The village, the country, the food, and the animals are here. They do not come and go, like money. If we lost them, we should lose them forever. And we should lose ourselves."

(Thanks to Toronto Star staff writer Philip Sykes for his series on the James Bay situation. This article appeared in their May 29 edition.)

## Young and old say, "We are thinking about the animals"





**Yellowknife, Northwest Territories** — Ottawa's 70 years of procrastination over the land claims of the native people of the North is expected to come to a dramatic end this autumn.

The government has announced that it will soon start construction of the Mackenzie Valley energy corridor — a highway/pipeline arrangement. The Yukon Native Brotherhood, led by Chief Elijah Smith, and the Indian Brotherhood of the NWT, headed by James WahShee, say in no uncertain terms there will be no pipeline, no highway, unless their land claims and rights are settled.

Native people are confident the northern courts will issue injunctions to hold up the gas pipeline and the highway to the Arctic Ocean. They are less confident the Supreme Court of Canada will uphold the injunctions.

However, they are sure public opinion is on their side in the struggle with Ottawa, and apparently the federal government feels the same way. It is believed that the terms of a settlement with the Yukon natives is now before the Treasury Board and that Ottawa wants to make an announcement of agreement before the expected election in October.

While treaties were signed by many of the northern native peoples in 1899 and 1921, some — like those in Old Crow, Yukon — were overlooked, and with others, provisions for setting aside reservations have yet to be fulfilled. There is also a major dispute between the government's version of the treaties and the native version of the treaties. The government must rely upon paper, but the native peoples can recall the event in living memory.

In 1959, a commission headed by W.H. Nelson of Prince Albert, Saskatchewan, was appointed to look into the unfulfilled provisions of the treaties. Nelson and his four fellow commissioners recommended a payment of \$20 an acre — which comes to a bill of about \$25-million. On top of this, they were to get one half of one per cent of revenues from mineral and petroleum resources.

But once again, the Federal Government did nothing. One cabinet minister of the day is said to have boasted that by ignoring the commission's recommendations, Ottawa had saved the Canadian taxpayer \$25-million.

That report came down in 1959. Twelve years later, Ottawa greatly regretted it didn't settle on those terms: the discovery of more oil and gas in the north has upped the ante enormously.

The Indian Brotherhood of the NWT has demanded an immediate land freeze in the area and abandonment of the Arctic highway. WahShee says, "Highways and pipelines hastily implemented, and in defiance of land rights and feelings of the Indian people, will only create a cancer in the north which may never heal . . . The years of neglect on the question of land rights cannot be hurriedly erased by forcing a rapid settlement in the interests of opening the Northwest Territories to oil and gas exploration."

On August 16, with no land settlement in sight, the Canadian Government started on the road. The first of three work camps to house workers for the \$100-million extension of the MacKenzie Highway was set up and will provide jobs for 250 natives of the territory — both Native and non-Native — for two weeks.

While "jobs" is given as one of the excuses for putting the pipeline in, non-Natives are bound to benefit by sheer numbers. Up to 6,000 workers will be required to put in the pipeline for a construction period of about four years. But in the eight settlements of the lower Mackenzie River and the delta, there are only about 500 employable males out of work, and that's just for the season. The total able-bodied work force is only 1,621, according to a recent government survey.

Noises coming from Ottawa indicate that Ottawa may try a variety of strategies to avoid recognizing the rights native peoples have within the Canadian legal system, as well as following native wishes and demands. The Department of Indian Affairs (and Northern Development) tends now to define things in terms of "social responsibilities." Chretien says:

"I prefer to look at the question in terms of some sort of social compensation, not related to any rights, but to the social disturbance that we are creating for the native peoples. Perhaps this is one way to get around the legal and semantic disputes over rights."

In the background is the United States Alaska Claims Settlement Act which provides massive payments and some land, coupled with termination of many native rights.

While many people in the North point to Alaska as the latest thing in native affairs, Chretien derides it, saying Americans are merely changing "four quarters for a dollar." He said he is more impressed by the experience of the Australians, "who don't bother very much about the legal rights but who have said there will be a special royalty rate for the aborigines in the northern territory which are not based on any rights but on social-development ground." He did not say what the Aborigines think of the Australian experience.

Whatever settlement is made, native peoples would do well to think of what money will be able to buy in a few years. Dr. M. King Hubbert of the United States Geological Survey told the International Geological Congress in Montreal August 23 that at the present rate of increase of consumption, the world's total supply of oil will be used up in 20 to 30 years. That means by the year 2000 there will be no more royalties coming in, and no gas or oil to buy with royalty money.



### A MESSAGE TO THE JUST SOCIETY

In all the reports from the Arctic of increasingly frantic oil and gas exploration, there is something missing.

The North is not simply an empty land. Apart from the ecological disputes is an issue that should be of deep concern to any society that calls itself just: the matter of unresolved native land claims.

Instead of supporting a free and thorough judicial resolution of the aboriginal claims, this government simply refuses to recognize them — a contemptible position. As for the treaty claims, the government says they will be settled in due time; meanwhile it has more pressing matters, like the Mackenzie Highway. Indian Affairs Minister Jean Chretien is reported to have told northern natives recently that they needn't worry because the highway will take only a tiny fraction of the contested millions of acres.

Such persuasion displays the sort of ethics one would expect from a salesman of Florida swamp lands. The highway may be relatively insignificant in the area it consumes, but it is very significant, from a strictly legal point of view, in what it represents: the physical invasion of some one's property rights. If those rights belong to the natives — and that is the open question — the government should bargain for the rights and compensate the owners. Once the highway, or a gas well or an oil pipeline, is there as a fait accompli, the real bargaining power of whoever holds the invaded rights is greatly diminished.

Even if the natives do not have the rights they claim, they deserve the right to have the claims decided by an open, independent, respected tribunal before their possible property rights are mutilated.

This is a classic problem in a democracy — the need to allow majority rule while protecting minority rights. Canada's natives in the North and some other parts of the country are a tiny minority facing loss of their possible rights at the hands of the highest government in the land, and in the face of massive indifference by most of their fellow Canadians. The Americans showed more respect for justice in the U.S. government's billion-dollar settlement of aboriginal claims of Alaska's natives.

If there is any justice in Ottawa, the government will divert this unholy haste to exploit the North into a righteous haste to resolve the disputed claims. It will provide funds so natives can hire lawyers and take their claims — aboriginal as well as treaty — to court in a few test cases. And it will raise its bargaining ethics to an honorable level. The people it is dealing with have been cheated too often already.

(This editorial appeared in a major Canadian daily paper, perhaps the Toronto Star, which was sent to us without the source being indicated. Whichever paper it might have been, we are grateful to it for its support of the native viewpoint — as well as Canadian honor — in this crucial time.)



"Look, lady—this pipeline wasn't MY idea. I'm just doin' my job!"

An Eskimo lady . . . happy with the way things are now

Visitors to the north these days are much more likely to run into an ecologist or an anthropologist than an Eskimo. It's something like the GoldRush, some of the old timers say. In July, there were more than 400 scientists, engineers, biologists, geologists, sociologists, archaeologists, ecologists, and just plain university students in search of a thesis.

When native people receive money from the government, it is called welfare. When the scientists get it, it is called research. \$5-million will be used to start 30 major projects this year, and another \$10-million will be used to complete them during the next two years. That doesn't include the university-sponsored programs.

The list of projects includes everything from tagging Beluga whales off Tuktoyaktuk "so we can find out where they go," to multi-million dollar studies of the polar shelf and ice movements above it.

Pat Carney, who runs Gemini North, a Yellowknife-based company that specializes in northern sociological studies, says one research group withdrew from Old Crow in the Yukon because when they arrived, they found 25 other researchers there ahead of them. There are only 200 residents in the village.

(Thanks to Chris Dennett, Star Staff Writer, for his information and especially to Nick Hills of the Montreal Gazette for his August 4 report.)



### SIGNS OF THE TIMES





OCT  
1972

SUNDAY

Wi'iwikcēmna-lakota



yellow leaves  
MONDAY

TUESDAY

WEDNESDAY

THURSDAY

FRIDAY

Luther Standing Bear  
SATURDAY



1790: John Ross, who was to become a Cherokee leader, was born in Rossville, Georgia.

1838: Black Hawk, aged 71, passed into the Spirit World on this date. Soon after, his grave was robbed and his bones placed on display in the office of the Governor of Iowa.

1873: Kintpuash (Captain Jack) Modoc chief who for six months defeated all U.S. Army forces sent against him and his small band of men, was executed by the U.S. on this date after a brief imprisonment on Alcatraz Island. His body was embalmed and put on display in a carnival for 10 cents a look.

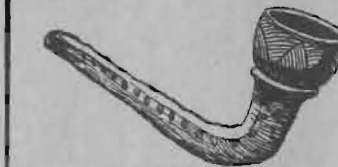
1813: Tecumseh had a premonition of his death which was to follow the next day. He addressed his men: "Brother Warriors, we are about to enter an engagement from which I shall not return. My body will remain on the field of battle."

1877: Looking Glass, Nez Perce leader, was killed on this date. Chief Joseph then decided to end the brilliantly maneuvered retreat of his people to freedom. Even his surrender was made with certain conditions - agreed to by the U.S., but not kept.

1970: Pit River People moved onto a piece of the Lassen National Forest and set up a tribal headquarters at the crossing known as Four Corners.

1675: King Philip's followers attacked Springfield, Massachusetts, burning a large part of it.

1813: Tecumseh, born about 1768 in village of Piqua on Ohio's Mad River, and a chieftain of the Shawnee, died on this date in battle. He did not like whites taking land from the Indian, and tried to organize all nations from Ohio to Florida for a strong resistance. A premature battle ruined the plan (Tippecanoe). In the War of 1812, he sided with the English. American soldiers skinned his body on the battlefield for trophies.



1763: Royal Proclamation assures that all lands not yet ceded by the Indians would be secured to Indian ownership, and guaranteed that Indian rights would not be disturbed. It was issued after the Battle of Quebec, in which New France fell to British rule.

1774: Battle of Point Pleasant. Chief Cornstalk of the Shawnee led an attack upon an expedition of 1,100 Virginians led by Colonel Andrew Lewis. Although he took the Virginians by surprise, a failure by Cornstalk in his strategy led to a Shawnee retreat instead of victory.

1615: Champlain invaded Iroquois Territory again to attack an Oneida village (near present Fenner, Madison Co., New York). The Oneidas drove him away.

1680: Pueblo revolt in New Mexico: Pueblos and Apaches unite to drive out the Spanish. Over 400 colonists and 21 missionary priests slain.

1918: Native American Church incorporated in Oklahoma.

1492: The Native People of North America discovered Christopher Columbus on their shores.

1784: U.S. Commissioners begin a conference with Six Nations at Fort Stanwix.

1965: Battle of Frank's Landing. 19 Indian women and children were brutalized by more than 100 armed agents of the State of Washington at Frank's Landing on the Nisqually River in a vicious, unwarranted attack. Six of the Indians who were fishing, as is their right, were arrested.

1924: Order-in-Council of the Canadian Government pretending to dissolve and outlaw the traditional council of the Iroquois Confederacy, was read to the Council by the Indian Agent, Lt. Col. C.E. Morgan, who then seized the Fire Wampum, often described as the spine of the confederacy.

1880: Victorio, Ojo Caliente Apache, was killed by Mauricio Corredor, a Tarahumara Indian scout, for a 3,000 peso bounty. Victorio had believed that the Apaches were doomed unless they fought back encroachment on their lands as they had been doing since the coming of the Spaniards. 78 other Apaches were killed in the same entrapment, 68 women and children were captured, and only 30 men escaped.

1909: "Willie Boy Manhunt" ends. Willie Boy, sought for 20 days in a desert chase, was found dead. He took his own life rather than surrender.

1889: Louis Riel elected Secretary of the Metis "National Committee" organized to codify "the natural, wise, and just laws of the Prairie."

1891: Winnemucca, a Paiute born in Nevada around 1844, died in Montana, on this date. She became an interpreter, school teacher, author, and was able to secure lands for an Indian school which she established near Lovelock, Nevada. She was also known as Sarah Hopkins.

1759: Roger's Rangers destroyed the Abenaki Village at St. Francis. Many of the native people were slaughtered as they huddled behind the priest near the altar of the church to which they had been converted. On the return journey, the starving rangers killed and ate an Indian captive.

1790: Miami leader Little Turtle defeats U.S. Major Fontaine in a battle.

1646: Isaac Jogues, a missionary who doubled as military spy for the French, achieved his desire for martyrdom when he was killed by the Mohawks.

1966: Alaska Federation of Natives holds its first statewide meeting.



1680: Spanish survivors of the Pueblo Revolt leave Santa Fe and abandon New Mexico to the Indians.

1837: General Jessup brought about a conference between Seminole chief Osceola and 75 other chieftains. Jessup erected a flag of truce under which Osceola was captured and imprisoned. He died a few months later in prison.

1867: Treaty of Medicine Lodge: beginning of the confinement to reservations in the Plains for the Comanche, Kiowa, Kiowa-Apache, Cheyenne, and Arapaho Nations.

1869: National Committee of Metis order William McDougall, whom Ottawa designated Lt. Governor of the new territory, not to enter their land without their permission.

1784: Treaty of Fort Stanwix. The U.S.A. confirms to the Six Nations all the lands they inhabited west of the 1768 Treaty Line.

1844: Louis Riel, who was to become a great Metis leader, was born.

1968: Royaner George A. Thomas of Onondaga died. He was the royaner Todadaho, the head chief of the Iroquois Confederacy.



1784: The Haldimand Proclamation deeding the Grand River Valley, Ontario, to the Six Nations Iroquois. It was to be six miles wide on either side of the river from the mouth to the source. This was later reduced by the infamous Simcoe Grant, 14 Jan., 1793, by 40 miles at the source and of the river. Only about 39,000 acres now remain at "Six Nations."

1768: Sir William Johnson, on behalf of the British, made a treaty with the Six Nations at Fort Stanwix.

1877: Lakotas from the Spotted Tail and Red Cloud Agencies began their exodus to the Missouri River. Some 75 miles east of the agency, Crazy Horse's people turned out of line and some 2,000 Lakota swung to the north and raced for the Canadian border. The cavalry were too few to stop them.

1970: U.S. Marshals and Shasta County Sheriff deputies arrested 23 Pit River People and their supporters after a wild mace-spraying club-swinging confrontation at Lassen National Forest known today as The Battle of Four Corners.



1813: Littlefutchi, an Upper Creek town located at the head of Canoe Creek in St. Clair County, Alabama, was burned by Colonel Dyer.

1937: Delawares in Oklahoma officially recognized as an Indian tribe by the U.S. Government.

1876: About 3,000 Sioux surrendered to General Terry after being surrounded in the Tongue river valley.



THIS CALENDAR will be published in 1973 by White Roots of Peace. It will have photos, art work and additional material. Readers are invited to send in additional dates to be remembered, explanations of events and suggestions to:

Doug & Connie Bradway  
AKIESASHE NOTES  
Mohawk Nation  
via Roosevelttown, N.Y.  
13683





Oh, yes, I went to the white man's schools. I learned to read from school books, newspapers, and the Bible. But in time I found that these were not enough. Civilized people depend too much on man-made printed pages. I turn to the Great Spirit's book which is the whole of his creation. You can read a big part of that book if you study nature. You know, if you take all your books, lay them out under the sun, and let the snow and rain and insects work on them for a while, there will be nothing left. But the Great Spirit has provided you and me with an opportunity for study in nature's university, the forests, the rivers, the mountains, and the animals which include us.

Tatanga Mami, a Stoney Indian



**NOV.  
1972**

**Eékoopew Pisim**



**soft snow moon**

**WEDNESDAY**

**THURSDAY**

**FRIDAY**

**SATURDAY**

**SUNDAY**

**MONDAY**

**TUESDAY**

1862: A military court handed down sentences to the Santee Sioux suspected of participating in the Minnesota uprising. 303 were sentenced to death by hanging, 16 more to long prison terms. President Abraham Lincoln commuted many of the death sentences, but chose 38 to hang at Mankato, Minnesota. They sang their death songs on the scaffold.

5

1868: Red Cloud, Oglala Sioux, signed a peace treaty at Fort Laramie in Wyoming, one condition of which was that the Army was to abandon the forts on the Bozeman Trail.

6

1811: American troops invade Tippecanoe, a Shawnee encampment of Tecumseh, and center of the United Indian Nations. They were led by General Harrison, later to become President of the U.S. About 40 Indians were killed, and Harrison lost 61 men, with 127 more wounded.

7

1

2

3

4



1785: Treaty of Galphinton: A small group of Creeks sign a treaty which the State of Georgia used as its claim to lands south of the Altamaha River. Other Creeks repudiated the deal.

12

13

14

15

16

17

18



1965: Peter Francis, a Passamaquoddy from Pleasant Point Reservation in Maine, was killed in his own home. 5 white hunters who had been drinking heavily were believed involved, but only 1 was tried and found not guilty by an all white jury.

1598: Juan de Onate, Spanish governor & colonizer of New Mexico, took temporary possession of Hopi Pueblos.

1885: Louis Riel, Metis leader, was hanged for his attempts to set up a separate state for Indians and French-speaking Metis in Canada's western prairies.

16

17

18

1969: Alcatraz Liberated.

13



14

15

16

17

18

19

20

21

22

23

24

25

1864: Major Scott Anthony ordered Cheyennes who had been living near Ft. Lyon in Colorado to move away.

1970: National Day of Mourning held at Plymouth, Mass. by Indians countering festivities commemorating Pilgrim "Fathers" & "Thanksgiving".

26

1868: A peaceful encampment, within land allocated by treaty, by Cheyennes and Arapaho, was attacked, killing Black Kettle and over a hundred other Cheyenne people, together with 875 horses. The place: Washita River. The U.S. Army officer: Gen. George A. Custer.

27

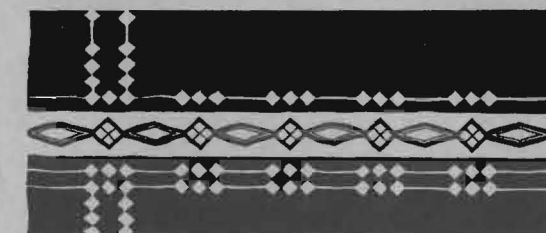
28

1864: Colorado volunteers led by a minister, the Rev. Colonel Chivington, slaughtered 450 Cheyenne and Arapaho men, women & children in a surprise dawn attack on their camp at Sand Creek.

29



30







# Book Reviews



**Kaibah: Recollections of a Navajo Girlhood**, by Kay Bennett, with chapter illustrations by the author. Westernlore Press, Los Angeles, 1964. \$7.50 hardcover.

Kaibah (kay-é-bah) is not a story, in the sense of continuity; each chapter presents a vignette of Navajo life as experienced by the author in her childhood. The style is on the junior-high level. The way she presents the Yei-be-chai dance and the wedding ceremony, as seen and understood by Kaibah, is well done for this age group.

By the same token, one need not look for a really penetrating picture of Navajo family life or its basic philosophy. For example, the image she gives is more in the order of a nuclear family, whereas one of the primary aspects of Navajo life is the extended family (at least it still was at the time of which she is writing.) Also, Kaibah is depicted as a "child" of whom one does not expect much, as in Anglo culture; whereas in traditional Navajo culture, the child was expected to show maturity and responsibility at a very early age.

Both the text and the illustrations depict the characters in colorful clothing and jewelry as though it were a part of daily living, a stereotype as much as associating feathers and war paint with native people in general.

Nor does the book live up to the publisher's blurb. Though it mentions white missionaries, school teachers, bureaucrats, etc., in passing, it does not bring out how the Navajo people "really feel" about these things. Especially, it reflects nothing of the long and persistent resistance to the forced education policies of the BIA.

Of course, for Navajo children, the book would be a supplement to attitudes which they take for granted and need not be gone into. For the non-Navajo reader, however, it presents primarily the extraordinary aspects of life and leaves out the basics, considering them understood.

— Mary Jane Partee



**GREEN HELL: The Massacre of the Brazilian Indians**, by Lucien Bodard, translated by Jennifer Monaghan. Outerbridge & Dienstfrey, 1971. \$8.95 hardcover.

This is part of the story of four hundred years of death for Brazil's Indians. With a few variations, it is the story of North and South America's Indians, dying yesterday and dying today because they are Indians. From conquistadors, the church, the slave markets, the fur hunters, the gold and diamond seekers, the rubber trade, and into today's search for minerals: the Indians forever stand in the way because they cannot learn to value greed and the concept of exploitation of nature.

The Indians could not be effectively made into slaves, for they refused to work. The Indians did not like to be hunted down and so defended themselves. The Indians came to represent all that the non-Indian feared: self! The non-Indian continues to imprison himself body and soul in the material objects of this greed. His true hate is of himself and others like him, but such a truth must never be admitted: it is easier for him to turn this hate, this rage, against the Indian.

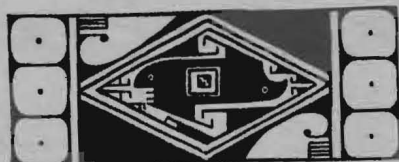
Lucien Bodard, French journalist, tells the story of Brazil's massacred and about-to-be-massacred Indians in the clear and brutal manner in which it is taking place.

He writes: "Nowadays, it is the western side of the Rio das Mortes that nature is being assaulted and the Indian decimated. A condemnation of the killers has been issued by the Brazilian Government itself. It's main accusations: genocide, the liquidation of entire tribes, machine-gunning from the air, epidemics touched off by presents of clothing deliberately infected with germs, gifts of poisoned food, candy containing arsenic given to children. . . And all this was done with the complicity of the S.P.I., the Service for the Protection of Indians. . . 134 functionaries of the SPI had to be discharged for homicide, and 200 others were dismissed for being accessories to murder. . ."

The USA now owns one-quarter of Brazil and pours in money to support missionaries, cultural, economic and military organizations. Espionage and charity go hand in hand, and all lead to the death of the Indian.

Yes, read this book. Will the so-called United Nations act on these atrocities? It is doubtful. The murder goes on and is paid for by those whose wealth rules the world economy. Read this book, but please, don't weep. Your tears are not wanted.

— Aroniawenrate



**Indian Oratory: Famous Speeches by Noted Indian Chieftains** compiled by W.C. Vancerverth. Norman: University of Oklahoma Press, 1971; a Ballantine paperback.

Depression, discouragement, despair — words from the lips of broken people going down in all the glory available in the circumstances — are reflected in Mr. Vancerverth's collected orations.

Many of the speeches will be familiar to general readers; a few will be new to some, but the words are the same. It is indeed regrettable that some sensitive recorder of the day did not have the foresight to record the speeches given before the tribes were beaten races. That would have been literature.

This is a book readers could live without, but I'm not sure it is a book readers can live with — having it in one's library can be a little like having a history of murder in one's family.

(This review is by Mrs. Virginia Card of Sacramento, California, Indian Center and Indian Social Services. It is excerpted from one appearing in Western Museum's Quarterly for Dec., 1971. Other readers are invited to follow Mrs. Card's example and write their comments and reviews on books which they have read.)

**Wooden Leg: A Warrior Who Fought Custer** interpreted by Thomas B. Marquis, University of Nebraska Press, 1967. \$2.25 paperback.

This is an excellent book on the life style of the Sioux and Cheyenne tribes, as well as the Custer battle. It covers a time period from the mid-1850s to 1920 with many references to earlier times. Marquis, a doctor among many Montana tribes in the early 1900s, interpreted this autobiography from sign language, drawings, and sketches given by Wooden Leg.

Wooden Leg, a Cheyenne, was eighteen in 1876, and he remembered in sharp detail the events which led to the Little Big Horn battle. His statements have been corroborated by many other warriors of the battle as well as by white documentation of the event.

(Thanks to Karyn Cheatham, writing in the American Indians United newsletter from Ann Arbor, Michigan.)



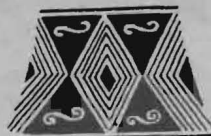
James Welch

**Riding the Earthboy 40: Poems by James Welch.** World Publishing, 1971. \$6.95 hardcover, only.

James Welch is a Blackfoot, born in Montana, helped his family tenant farm forty acres belonging to Earthboy, tried schools, and now lives in Upper Rattlesnake, not far from Missoula.

His poetry is a song of his growing up, primarily of the days spent with his People and with his Mother Earth, but it is also of the days spent under the heavy weight of white ignorance and prejudice and exploitation. His style is the singing style, the chant of traditional Indian song. The essence is the simple reality of the man, close to his world of wind, sky, snow, blue-winged teal: the style of the man who knows words are precious, powerful, and must be respected. Yet there is an individuality and sophistication that, while growing from a great tradition, makes Welch's poetry a powerful part of contemporary American poetry.

(This review is by Randall Ackley of Henry Berry Lowrey College in Pembroke, North Carolina, and excerpted from one appearing previously in the Robesonian. He is also editor of QUETZL, a native poetry review.)



**Indian Culture and European Trade Goods: The Archaeology of the Historic Period in the Western Great Lakes Region** by George Irving Quimby. University of Wisconsin Press, Madison, 1966.

Native American populations have always been of great interest to a small minority of social scientists frequently called "Anthropologists". Many of these men and women are famous for their writings; it is only after many years that even as prestigious a figure as A.L. Kroeber has been shown to be very wrong-headed in his attitudes toward this country's native inhabitants.

Possibly more insidious is the "interest" taken by men such as George Quimby. While the title of his 1966 volume purports to show an interest in actual Indian culture, the entire volume is a damning document. Quimby manages to encapsulate "the first 12,000 years of Indian culture" in this area into one ten-page chapter. The rest of the book consists entirely of mere description of European trade goods and the application such material items made to aboriginal life. When broken down, what this consists of is a subtle attempt by Quimby to posit what he himself describes as "pan-Indianism", as though the presence of trade goods in itself changed the basic societal pattern developed by tribes in 20,000 years of pre-European contact life. Quimby's incredible listings of minute articles the Indians received from fur traders — down to every last seed bead — shed no light whatsoever on the quality of Indian existence.

What Quimby tries to describe, through archaeological "evidence" is a process of evolutionary change among Indian populations as the quality of trade goods changed and improved. Essentially Quimby's work is wasted on all but a scholarly minority of professionals. This type of ethnohistory (considering the one device he uses to back himself up is archival records of traders and missionaries) is very barren and totally inhuman in approach. Even Quimby's chapter which is supposed to concern itself with one Chippewa family of the late 18th century is based upon an adopted white's recollections.

Some of this information would be unavailable elsewhere, but as the documentation stands, what information we do have is unusable in a truly cultural study. We need less listing and facile interpretation based on dusty archaeological and archival work and more actual contact with the descendants of pre-contact Native Americans in order to understand the high quality of life that is so alien to a European culture. Books such as *Mountain Wolf Woman* are the most interesting and useful tools toward understanding a culture that has been so ubiquitously ignored.

Until anthropologists rediscover the real nature of their chosen profession, the literature dealing with Native Americans will be, for the most part, useless and possibly even damaging. It is the study of man, all populations of man, that is important, not the perusal of material things. Reviewed by John Jacob.



**Dancing Gods: Indian Ceremonials of New Mexico and Arizona.** By Erna Fergusson. University of New Mexico Press, Albuquerque. 1931&1970. Paperback \$2.45.

**American Indian Ceremonial Dances.** Drawings, lithographs and Etchings by Ira Moskowitz, text by John Collier. Bounty Books, New York. 1949/1972. \$ .

Both books treat three basic groups: Pueblo, Navajo, and Apache. Miss Fergusson paints vivid word pictures of the various ceremonial dances from the viewpoint of an outside observer, rather than one who dances for Power. Information on the preparations for the dance, its various stages, the surroundings, the bystanders, and the daily life of the people is provided with some historical background. The book is quite readable and free of undue patronizing.

The second title is a revised edition of *Patterns and Ceremonials of the Indians of the Southwest*. Either title is misleading. While the drawings depict many ceremonial dances in a bold impressionistic style, there is no direct connection between them and the text.

The text, by the well-known Indian Commissioner of the Roosevelt New Deal does not really deal with dances or ceremonials except in passing. What Collier discusses is primarily the philosophy or "genius" of Indian culture and its message to Western man. Collier predates Vine Deloria Jr. by 20 years, Collier thinks that the Indian's different perception of time and his forms of social organization offer possible avenues of salvation from the spiritual dead-end in which Western technology has trapped itself. He regards the Pueblo peoples particularly as "mountain peaks of the submerged social continent" — islands still surviving.

— Mary Jane Partee



**POSTERS.** A number of posters are now in stock, and old ones are being reprinted regularly. They are similar to the centerfold of each issue, but on heavy colored paper at \$1 for 3, post paid. Your choice or ours. Now available: Grandma Hunter (below), Three Horsemen, Chief Joseph, Zuni Governor, From Longhouse to Kiva.



### AMERICAN INDIAN TOBACCO FIRM NOW OPERATED UNDER MOHAWK AUSPICES

Through the generosity of Tall Red Oak of the American Indian Tobacco and Enterprises of Meriden, Conn., that business has been transferred to the Mohawk Nation to be operated under the auspices of White Roots of Peace.

By mail, pipe-smokers can obtain six different blends. One, Chippewa Straight, contains no tobacco at all, and is Kinni-kinnick. Others are blends of tobaccos and various herbs and barks and leaves. The blends are all of domestic tobaccos, and no sacred tobacco is ever used or sold.

Since profits are used to help various projects, such as the Indian Way School on the reservation, people who smoke pipes might want to consider ordering a sample of several blends. The blends also make good gifts, and can be sent with a gift card. One very easy way to help is simply to clip this article out and give it to a local tobacco shop — suggest they enquire for prices, or order a wholesale sampler for \$25 prepaid. It contains 36 pouches, six of each of the six blends.

Purchasers may send for any number of sealed plastic pouches for freshness for \$3.15 postpaid for three. After you have selected the blend you prefer, quarter-pound and half-pound pouches are also available.

Write: Kinni-Kinnick, Mohawk Nation at Akwesasne, via Roosevelttown, N.Y. 13683

(We'd be interested to hear from other native peoples about their favorite smoking mixtures so that the idea may be shared.)

### LP ALBUMS, TAPES AND CASSETTES

**NEW THIS MONTH:** Pueblo Songs of the Southwest on LP album, 8-track, and cassette. Includes Hopi Butterfly Dance, Jemez Buffalo Dance, San Juan Basket Dance, Zuni Rainbow Dance, Laguna Eagle Dance. \$5 for the album, \$6 for the tapes.

**IROQUOIS SOCIAL DANCES:** Three Volumes I, II, III. \$5.00 each. Iroquois Albums.

**PONCA PEYOTE SONGS:** Volume One, and new this month, Volume Two. For Native American Church members and other people respecting this religious music. \$5 in LP each volume, or \$6.00 in cassette or 8-track.

**CUSTER DIED FOR YOUR SINS:** an LP stereo-album by Floyd Westerman, setting Vine Deloria's book of the same title into highly listenable music. \$5.

**NAVAJO GIFT SONGS AND ROUND DANCE** — an Indian House LP recorded at Klagetoh. \$5 LP, \$6 for cassette, 8-track

**WILLIE DUNN** — a new album, produced by White Roots of Peace. Includes Ballad of Crowfoot, Louis Riel, Crazy Horse, and other Willie Dunn songs, plus traditional Cree music by Jerry Saddleback. Album has been delayed in production but release is expected soon.

**OTHER ALBUMS AVAILABLE: \$5 each.**  
Songs of the Muskogee Creek, volumes one and two  
Round Dance Songs of Taos Pueblo, volumes one and two  
Comanche Peyote Songs, volume one and two  
Navajo Round Dance  
Navajo Sway Songs  
Taos Round Dance, volumes one and two  
Navajo Skip Dance and Two-Step Songs  
Sounds of Indian America: Plains and Southwest  
Kiowa Church Songs, volume one,  
Kiowa 49 War Expedition Songs  
Ditch-Cleaning and Picnic Songs of Picuris Pueblo

**CASSETTES AND 8-TRACK AVAILABLE: \$6.00 each**  
Kiowa Church Songs volume one  
Ponca Peyote Songs volume one and two  
Navajo Gift Songs and Round Dance  
Kiowa 49 War Expedition Songs  
Ditch Cleaning and Picnic Songs of Picuris Pueblo

AKWESASNE NOTES

# White Roots of Peace HELP!

**ADDITIONAL HELP IS NEEDED TO STRENGTHEN AKWESASNE NOTES TO MAKE IT EVEN MORE EFFECTIVE. ALL STAFF MEMBERS WORK ON THE SAME BASIS: AS VOLUNTEERS WITH ALL THEIR LIVING AND NECESSARY EXPENSES MET, AND AS MEMBERS OF A TOTAL COMMUNITY GROUP. BOTH RESIDENTS OF AKWESASNE AND OF OTHER RESERVATIONS ARE INVITED TO INQUIRE FOR DETAILS. HELP FOR BOTH SHORT AND LONG PERIODS IS WELCOME. IF WE WOULD PUT IT IN TERMS OF "CLASSIFIED ADS", THEY WOULD READ LIKE THIS:**

**TYPIST:** able to do accurate and neat work on IBM Selectric Composer similar to an electric typewriter. Work includes copy for the newspaper, mailing lists, etc.

**LAYOUT ARTIST:** person needed to layout newspaper copy on pages, designing graphics. Not much experience necessary, although some artistic talent is required.

**CORRESPONDENCE SECRETARY:** needed to answer part of the 3,000 letters received each month by the newspaper. Ability to compose replies essential. Shorthand not essential. Typing ability helpful.

**REPORTER/WRITER:** wanted to rewrite articles, conduct interviews, and other journalism work.

**ASSISTANT EDITOR:** needed to work on newspaper and to handle publication of pamphlets, posters, and books. Some experience would be needed.

**COOK/HOUSEKEEPER:** wanted to supervise the kitchen and household, with everyone's help.

**INTERESTED PERSONS SHOULD CONTACT THE MOHAWK NATION HOUSE (518) 358-4697 or WRITE VIA ROOSEVELTOWN, NEW YORK.**

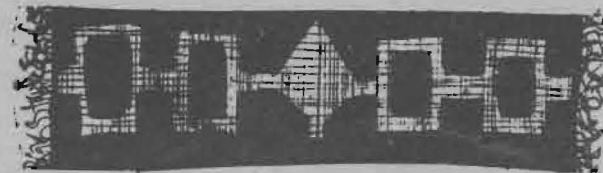
### WHITE ROOTS OF PEACE TRAVELLING GROUP:

There will be two groups travelling next year, visiting Indian communities and college campuses, prison groups, etc., all over this continent. One group will concentrate on New York State and New England, while the other will take an Autumn trip into the Midwest and Great Lakes, a pre-Christmas trip south, a Winter and Early Spring trip to California and the Southwest, and to the Northwest in the Late Spring. A Canadian trip for the summer is a possibility. We need speakers, singers, dancers, spiritual leaders, craftsmen, as well as artists, photographers, writers, human beings. People interested in having the group visit — or in accompanying the group, should inquire. The purpose of the trip is to build unity, increase communication, give encouragement to traditionalists, gather information.

WE WORK COOPERATIVELY with many other groups such as the Six Nations Museum, the North American Indian Travelling College, the Indian Way School, and the Mohawk Nation itself. We support the North American Indian Unity Caravan — and we're available to help out other groups and organizations.

So — HELP WHITE ROOTS OF PEACE GROW.

**WRITERS AND REPORTERS:** We need people with writing ability to work here, doing rewrite, editing, interviewing, reporting. We also need people who have material they want published — books, pamphlets, posters, poetry, art work, etc., to submit their manuscripts for consideration. We are also doing some work for other publishers, such as the photo-essay book, and we can give valuable experience and real opportunity for people with talent. Children's books are especially needed.



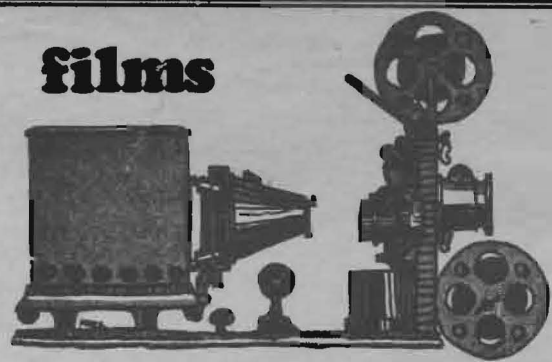
Smoked salmon is again available from Indian fishermen struggling to retain their rights in Washington State. The salmon sales enable them to continue to press their cause. The fish are \$5 a side, or \$10 for a whole fish, including airpostage and costs. 100 pounds of fresh salmon can be airshipped for \$100 minimum.

Church groups, civic groups, Indian organizations and others can keep the fishing issue alive by using salmon for their banquet meals, and possibly even showing a film on the issue or distributing this newspaper (see film column on these resources pages.)

For the fish, write or call Frank's Landing Trace Center and Fisheries Cooperative, POBox 3174, Lacey, Wash. (206) 456-1375.

EARLY AUTUMN, 1972

## films



### FILMS ARE NOW AVAILABLE FOR USE FOR INDIAN GROUPS, FUNDRAISING

White Roots of Peace has some recommended films for use by Indian groups, and those who support their cause. We are not in the commercial film business — but we do want to make films as widely available as possible. And on the other hand, we do have to pay for the prints of the film. The prices listed are estimated commercial rates — we will work on the usual donation basis, and ask that everyone do the best they can so that we can purchase still more prints and continue in our work. Write White Roots of Peace, Mohawk Nation via Roosevelttown, N.Y. 13683 or phone (518) 358-4697.

**God Help the Man Who Would Part With His Land**  
50 minutes, black and white, rental \$20.00. The 1970 occupation of Loon and Stanley Island at Akwesasne.

#### Pikangikum

10 minutes, black and white, rental \$5.00. Sketches and voices in a changing isolated northern Ojibwa community.

#### Ballad of Crowfoot

10 minutes, black and white, rental \$5.00. Willie Dunn's award winning film of historical stills and his ballad of the life of a Blackfoot chief and the People.

#### You Are On Indian Land

40 minutes, black and white, rental \$20.00. The international bridge blockade at Akwesasne in 1968 over the right of free passage (Jay Treaty). A classic of non-violent confrontation.

#### These Are My People

about 15 minutes, black and white, rental \$10. Good for classroom use to explain about the Iroquois Confederacy. Interviews with people at Akwesasne.

#### Indian Relocation: Elliot Lake

30 minutes, black and white. Rental \$15.00. An attempt by the Canadian government to "train" Northern Indian families for the good life in a white community.

#### As Long as the Rivers Run

60 minutes, color. Usual rental \$65. The determination of the native peoples of the Pacific Northwest to maintain their fishing rights and way of life, despite treaty-breaking legislation that forbids net salmon fishing in Washington State rivers. The Indians of Frank's Landing demonstrate the hypocrisy of state "conservationists" who invade reservation land and destroy the fishing nets of poor people, while tons of salmon are taken off shore by commercial fishermen using huge purse seines. Produced by Survival of American Indian Assn, 1971, & Carol Burns.

#### The Earth is Our Mother

29 minutes. Color. Usual rental \$45. The struggle of the Pit River Indians of Northern California to save their land from the encroachment of public utility and land development corporations. Filmed by Robert Mendoza of the Creek Nation, the film captures the mood of militancy of Indian peoples, and the continuing struggle to maintain a tribal history and identity. 1971.

#### Little White Salmon Indian Settlement

30 minutes. Color. 1972. Produced by Harry Dawson for the Little White Salmon Indian Settlement & Treaty Indians of the Columbia, to express Indian sentiments regarding fishing rights. Suggested rental: \$30.

CHANGING  
YOUR  
ADDRESS?

ATTACH OLD ADDRESS LABEL  
HERE or show address as printed  
on last label.

NOTE: If you are receiving duplicate  
copies, please enclose both labels.  
NEW ADDRESS:

|         |                 |
|---------|-----------------|
| name    | _____           |
| address | _____           |
| city    | _____           |
| state   | _____ zip _____ |

PAGE 41



## TAPES

Notes has a series of tapes available for school use, discussion groups, tape libraries. Prices below are for reel-to-reel (at 3 3/4 ips) or cassette.

- Soundings from Akwesasne** \$7.00  
a 30-minute radio documentary on the history of the Longhouse and the reclaiming of Stanley and Loon Islands in the summer of 1970.
- Maniwaki Indian Boy** \$7.00  
a CBC-TV crew retraces the steps of a civil liberties investigator when a young Algonquin is shot by a constable at Maniwaki, Quebec, while he was allegedly stealing a lightbulb. Now includes a summary of the findings of a public inquiry handed down six months later. 30 minutes
- Three Messages by Ray Fadden** \$7.00  
Mr. Fadden is the owner of the Six Nations Museum, and he tells how Europeans have adopted many things from Indians. He also reads from history belts of the Iroquois Confederacy. 30 minutes.
- I AM A MOHAWK** \$5.00  
Ernest Benedict, director of the North American Indian Traveling College, spoke at two teach-ins following the Bridge Blockade at Akwesasne in December, 1968. Here is how he looks at the Jay Treaty giving a free border to North American Indians, and at Canadian law. 15 minutes
- North American Indian Travelling College** \$4.00  
The National Film Board of Canada produced a film around the hopes and aspirations of the founder of the College. In the sound track, Ernest Benedict tells how the college will fashion itself around the needs of the people it visits, according to how the people themselves spell out those needs. 20 minutes.

(the above two tapes are also available on the same tape \$7.00)

- Concerns of the James Bay Cree** \$10.00  
The Cree people on the eastern shore of James Bay have continued to live in the ways of their fathers until 1972. Last year the Province of Quebec proposed to put the Cree lands under water for the sake of producing hydro-electric power. The Cree leaders talk of their spiritual relationship with the land, the animals, and their ideas of prosperity and security; Quebec spokesmen talk of their need for industrial expansion. 60 min.
- (All prices will be reduced by \$2.00 if you send us a blank tape with your order. Also, higher speeds available on request.)
- (Write Tape Orders, White Roots of Peace, Mohawk Nation at Akwesasne, via Roosevelttown, N.Y. 13683.)



**Blood of the Condor** is amateurish in technique at some points, but I ascribe this more to lack of funds than to any lack of craft on the part of the director, Jorge Sanjines, who otherwise displays a strong command of cinematic language. Despite its primitiveness, however, or maybe aided by it, it emerges as one of the most powerful political films I have ever seen.

Sanjines said he made the film based on an actual incident he heard about, where a U.S. Peace Corps team in the Bolivian mountains was sterilizing Indian women, without their knowledge, when they came in for treatment. The film does work on that factual level, even if the story is not true (the Peace Corps denied the charges); but whether Sanjines intended it or not, **Blood of the Condor** serves equally well as an allegory. The Peace Corps volunteers could be the most kind, helpful, and sincere humanitarians — which would have made for an even better film; here they are conscious racists — and the essential point would still remain: foreigners can, and do, bring infection, disease, and social dislocation to proud, isolated cultures.

The Peace Corps was not asked by the Indian people to come to their village, but was brought in on orders of the Bolivian government, representing the same class which sucks at the sugar-tit of American aid and is anxious to "make it" in the world of international prestige and development. This cultural, as well as economic imperialism of the U.S. is demonstrated well in the film as we observe the Americanization of the *mestizo* middle and upper classes in La Paz. (As an example, "outside" the film, that the Bolivian government pays fealty to the United States, the Bolivian regime refused to permit it to be shown. Violent street protests, however forced a revocation of the ban, and to date, more than 320,000 Bolivians have seen **Blood of the Condor**.)

As the film opens, we learn that the police are coming after Mallku, the leader of the village Indians; we don't know quite why. Mallku and several others are rounded up and shot. Mallku is badly wounded, but his wife, Paulina (whose three children have just died in some sort of mysterious plague), drags him to a truck which bounces him over Andes roads to La Paz, where his brother lives. The brother, who has tried to deny his Indian heritage while working in a factory, takes Mallku to a hospital, but the doctors refuse to perform any transfusion or operation until money can be provided to pay for the medicine and blood. So the brother walks

(Blood of The Condor is a regular part of the film festival shown by the travelling group of White Roots of Peace. It is available for rent from Third World Cinema Group, GPO Box 3234, New York, N.Y. 10001.)

—Chicago Sun Times Photo/H.Simmons



## Newspapers in classrooms

Mrs. Laura Johnson, a subscriber to **NOTES**, shows a Chicago Teachers Institute a copy of the paper. She told the group, "I take copies of **NOTES** wherever I go. It is a rich source of information, available nowhere else. Until the textbooks are rewritten, people like **NOTES** people will be our best teachers." People can help the paper — and the children in their area — by calling local high schools and public libraries to see that they subscribe to the **NOTES**. Also, social studies teachers, Indian studies programs, etc. on the junior high level through college, may be interested to know that classroom bundles can be obtained of each school-year issue for \$2.00 per student per school year — 25 cents a copy.

## film

the streets of La Paz, searching out ways to finance his brother's treatment. In his search, the urban professional class is shown for what it is: racist, materialist, anxious to shed its "primitive" past in its race for Americanized goods and "progress." There are flashbacks which reveal the story of the Peace Corps sterilization project, the protests organized by Mallku, and the eventual kidnapping and castration of the gringo doctors by the enraged husbands of the village. Mallku dies in the hospital, having had no medical care; as the film ends, his brother, having learned his lesson, returns to the mountain village with Paulina to assume Mallku's leadership of the Indian guerilla movement. The last shot in the film is a freeze-frame of many hands raised with rifles.

In describing the plot so sketchily, I have been unable to convey the powerful emotions generated, or the grandeur caught in the visual images: the utter remoteness of the Andes village, as if floating in another time-space dimension; the majesty of Mallku and the dignity of his people (a radical cliché, to be sure, but done so expertly that one forgets this piddling caveat); the stoic loyalty and dedication of Paulina; the importance of "mother Coca" in the Quechua culture (the coca leaves are usually chewed, numbing the mouth and stomach, thus relieving the hunger pangs—; the place of music, ritual and superstition (there is one fertility dance which, with its unearthly pipe-music and its cloud-shrouded Andes images, left me literally stoned).

American films about "the revolution" seem pallid when compared to works like **Blood of the Condor**. Third world films emerge not from the typewriter of some well-paid, intellectually liberal scriptwriter, but from the gut-level anger and emotion of an oppressed people. These Third World films are by no means perfect, and they tend toward much more sentimentality and didacticism than the white West is comfortable with — but we must remember that they are not produced for us. They are made out of the harsh reality of daily life — and their aim is to educate and influence their countrymen to the need for organized resistance to imperialism and further cultural degradation. **Blood of the Condor**, in that light, will come to be seen as a classical work of political art — a cinematic text for Third World revolution.

(This review is by Bernard Weiner, film critic for the San Francisco Fault, and appeared in the magazine of film commentary, TAKE ONE, POBox 1778, Sta. B, Montreal, Canada.)

## HISTORY

- Armstrong & Turner: *I Have Spoken: History Thru Voices of Indians*. Swallow. \$2.95.
- Brown: *Bury My Heart at Wounded Knee*. Bantam 1971/72 \$1.95.
- Colden: *History of the Five Indian Nations*. Cornell Univ. Press. 1727/1969. \$1.95.
- Collier: *Indians of the Americas*. Mentor. 1947/64. 95 cents.
- Driver: *The Americas on the Eve of Discovery*. Prentice-Hall. \$1.95.
- Fast: *The Last Frontier*. Signet. 1941/71. 75 cents.
- Hagan: *American Indians*. Univ. of Chicago Press. 1961. \$1.95.
- Jackson: *Century of Dishonor*. Harper & Row 1884/1965. \$3.75.
- Joseph: *Patriot Chiefs: Chronicles of American Indian Resistance*. Viking. \$1.95.
- Kappler: *Indian Treaties 1778-1883*. Interland. 1904/1972. \$67.50. (Indian organizations and individuals may apply for special price if necessary.)
- Leacock & Lurie: *North American Indians in Historical Perspective*. Random House. \$14.00 hardcover only.
- Marriott & Rachlin: *American Epic*. Mentor 1970 95 cents
- Mooney: *Ghost Dance Religion and the Sioux Outbreak of 1890*. Univ. of Chicago Press \$2.95.
- Tatum: *Our Red Brothers*. Univ. of Nebraska 1899/1970. \$1.95.
- Van Every: *Disinherited*. Avon. 1966/70. \$1.25.

## Biographies

- Ball: *In the Days of Victoria: Recollections of a Warm Springs Apache*. Univ. of Arizona Press 1970. \$6.50 hardcover.
- Barrett & Turner: *Geronimo: His Own Story*. Ballentine 1970 \$1.25.
- Beal: *I Will Fight No More Forever*. Ballentine \$1.65.
- Bird: *Tell Them They Lie: The Sequoyah Myth*. Westernlore. \$7.95 hardcover.
- Brown: *Great Upon the Mountain (Crazy Horse)*. Naturegraph 1971 \$2.25.
- Brant: *Jim Whitewolf: The Life of A Kiowa Apache*. Dover \$1.75.
- Dyk: *Son of Old Man Hat*. Univ. of Nebraska 1938/67. \$2.25.
- Eastman: *Indian Boyhood*. Dover. 1902/71. \$2.00
- Howard: *Saga of Chief Joseph*. Caxton Press 1941/71. \$6.95.
- Howard & McGrath: *War Chief Joseph*. Univ. of Nebraska 1941/69. \$2.65.

- Jackson: *Black Hawk*. Univ. of Illinois. 1955/65. \$1.75.
- Lame Deer: *Lame Deer, Seeker of Visions: The Life of a Sioux Medicine Man*. Simon & Schuster. \$7.95 hardcover.
- Landes: *Ojibwa Woman*. Norton, 1971. \$2.25.

- Linderman: *Plenty Coups*. Univ. of Nebraska 1930/62 \$1.80.
- Lurie: *Mountain Wolf Woman*. Univ. of Michigan Press. 1961/66. \$1.75.
- MacEwan: *Tatanga-Mani: Walking Buffalo of the Stonies*. Hurtig 1969. \$7.95.
- Metayer: *I, Nulgiak*. Peter Martin, 1966. \$5.95 hardcover.
- Neihardt: *When the Tree Flowered: The Fictional Autobiography of Eagle Voice, a Sioux Indian*. Univ. of Nebraska \$1.65.
- Opler: *Apache Odyssey: A Journey Between Two Worlds*. Holt, Rinehart & Winston \$5.00.
- Radin: *The Autobiography of a Winnebago Indian*. Dover. 1920/63. \$1.25.
- Sandoz: *Crazy Horse*. Univ. of Nebraska 1942/67. \$1.95.
- Schultz: *My Life as an Indian*. Fawcett 1935 95 cents.

- Simmons: *Sun Chief: Autobiography of a Hopi Indian*. Yale \$3.75.
- Stanley: *Louis Riel*. McGraw Hill/Ryerson. \$4.00.
- Stember: *Heroes of the American Indians*. Fleet Press, 1971. \$5.00 hardcover only.

## Medicine

- Vogel: *American Indian Medicine*. Univ. of Oklahoma Press. \$12.50 hardcover only.
- Weiner: *Earth Medicine: Earth Food*. Macmillan 1972 \$3.95.
- Hutchens: *Indian Herbalogy of North America*. Homeopathy Press (published in India) \$10.00.
- Scully: *A Treasury of American Indian Herbs: Their Lore and Their Use for Food, Drugs, and Medicine*. Crown. \$3.95.

## Law

- Cohen: *Handbook of American Indian Law*. (The unexpurgated 1939 edition.) \$25 regularly, \$20 from this newspaper. University of New Mexico Press, 1971.
- Hagan: *Indian Police*. Yale \$6.50 hardcover only.
- Cumming & Mickenberg: *Native Rights in Canada (2nd edition)*. Indian Eskimo Association of Canada. 1972. \$7.95 paper.
- Washburn: *Red Man's Land, White Man's Law*. Scribners. \$8.95, hardcover only.

**TWO BASIC IROQUOIS BOOKS:** published by White Roots of Peace, illustrated by Kahonhes, to whom we express our gratitude for the cover illustration of **NOTES**. One is **THE GREAT LAW** which is a translation into English of the Iroquois Constitution — upon which the U.S. Constitution rests its foundation. The other is **MIGRATION OF THE IROQUOIS**, originally published by Six Nations Museum of Onchiota, New York, is being used in many classrooms, as it contains pictographic drawings of the text. The Great Law is \$1, postpaid. The Migration of the Iroquois is 50 cents plus postage — or both books are \$1.50 postpaid. Available from Akwesasne Notes, Mohawk Nation, via Roosevelttown, N.Y. 13683. Quantity prices to schools, book stores, etc.

**BOOK DISPLAYS FOR SALE:** We can supply special display of books, usually one each of several hundred titles, or several copies of each of best-selling Indian books. The display would be good in craft stores, bookstores, at powwows, for bazaars, Indian weeks, meetings of librarians.

The books are sent on consignment at a 20% discount. Any unsold books can be returned for full credit, although we have to be guaranteed at least \$100 worth of sales just to cover our costs of handling.



## ABOUT SPECIFIC NATIONS

- Abbot: *Paha Sapa (The Black Hills)*. Appalachian Press, 1970. \$2.25 (a novel)
- Balicki: *Netsilik Eskimos*. Natural History Press, \$3.95.
- Basso: *Ciebcue Apache*. Holt, Rinehart & Winston. \$2.35
- Brown: *Pomo Indians of California and Their Neighbors*. Naturegraph \$2.50.
- Castaneda: *Teachings of Don Juan: A Yaqui Way of Knowledge*. Ballentine, 95 cents.
- Castaneda: *A Separate Reality: Further Conversations with Don Juan*. Simon & Schuster. \$2.95 paper, \$6.95 hardcover.
- Chance: *Eskimo of North Alaska*. Holt, Rinehart & Winston. \$2.50, 1966.
- Clutesi: *Potlatch*. Gray, \$5.95 hardcover only.
- Debo: *The Rise and Fall of the Choctaw Republic*. Univ. of Oklahoma Press. \$7.95 hardcover only.
- Dennis: *Hopi Child*. Dover 1940/67. \$1.95.
- Driver: *Americas on the Eve of Discovery*. Spectrum \$1.95.
- Drucker: *Indians of the Northwest Coast*. Natural History. \$1.95.
- Fenton: *Parker on the Iroquois*. Syracuse University Press. 1911/1968. \$8.95.
- Forbes: *Apache, Navaho & Spaniard*. Univ. of Oklahoma Press. \$7.95 hardcover only.
- Forbes: *Native Americans of California & Nevada*. Naturegraph. \$3.95.
- Freuchen: *Book of the Eskimos*. Fawcett. 95 cents.
- Garfield & Forest: *The Wolf and The Raven — Totem Poles of The Southeast Alaska*. Univ. of Washington 1948 \$3.75.
- Garfield & Wingert: *The Tsimshian Indians and Their Arts*. Univ. of Washington 1951. \$2.95.
- Gibson: *The Chickasaws*. Univ. of Oklahoma Press. 1971. \$8.95 hardcover only.
- Graymont: *The Iroquois in the American Revolution*. Univ. of Syracuse Press. 1972. \$11.50 hardcover only.
- Gunter: *Ethnobotany of Western Washington*. Univ. of Washington, 1945. \$2.50.
- *Everyday Lakota*. (A language dictionary) \$3.35.
- Hickerson: *Chippewa and Their Neighbors: Study in Ethnohistory*. Holt, Rinehart & Winston. \$3.00.
- Hoebel: *The Cheyennes*. Holt, Rinehart & Winston. 1960/66 \$2.35.
- Holm: *Northwest Coast Indian Art: An Analysis of Form*. Univ. of Washington 1970. \$4.95.
- Haeblerlin & Gunther: *Indians of Puget Sound*. 1931/61. Univ. of Washington \$1.50.
- Imthum: *Among the Indians of Guiana*. Dover \$3.50.
- Kinietz: *Indians of the Western Great Lakes 1615-1760*. Univ. of Michigan \$2.95.
- Kroeber & Heizer: *Almost Ancestors: First Californians*. Ballentine \$3.95.
- LaFlesche: *The Middle Five*. Univ. of Wisconsin 1963 \$2.50.
- Landes: *Prairie Potawatomi: Tradition and Ritual in the 20th Century*. Univ. of Wisconsin Press 1971. \$12.50 hardcover.
- Lange: *Cochiti*. Southern Illinois University. 1959/68. \$4.95.
- Lowie: *The Crow Indians*. Holt, Rinehart & Winston 1953/56 \$7.50.
- Lowie: *Indians of the Plains*. Doubleday/Natural History. 1954/63. \$1.95.
- McFeat: *Indians of the North Pacific Coast*. Univ. of Wash. \$2.95.
- Quimby: *Indian Life in the Upper Great Lakes*. Univ. of Chicago Press. \$2.45.
- Radin: *The Winnebago Tribe*. Univ. of Nebraska. 1923/70. \$3.50.
- Ritzenhale: *The Woodland Indians*. Doubleday/Natural History. 1970. \$1.95.
- Shakespeare: *The Sky People*. (Arapahoe) Vantage. 1971 \$3.95.
- Speck: *The Iroquois*. Cranbrook Institute 1945/60 \$1.00
- Speck: *Penobscot Man*. Octagon 1940/70. \$11.50 hardcover.
- Tooker: *Iroquois Ceremonial of Midwinter*. Syracuse Univ. 1970 \$7.50.
- Trigger: *Hurons: Farmers of the North*. Holt, Rinehart & Winston. 1969. \$3.25.
- Von Hagen: *The Aztec: Man and Tribe*. Mentor. 95 cents.
- Von Hagen: *Realm of the Incas*. Mentor \$1.25.
- Wallace: *The White Roots of Peace*. Friedman \$5.00 hardcover.
- Waters: *Masked Gods: Navaho & Pueblo Ceremonialism*. Ballentine. 1965/71. \$1.65.
- Watkins: *Choctaw Definer*. Southeastern Indian Antiquities Survey 1892/1972. \$1.90.
- Wolcott: *A Kwakiutl Village & School*. Holt, Rinehart & Winston. \$2.65.
- Wolf: *Sons of the Shaking Earth*. Univ. of Chicago \$1.95.
- Wyman & Bailey: *Navaho Indian Ethnoentomology*. Univ. of New Mexico Press. \$3.00.

## Drama, Fiction, Photographs, Poetry, Legends

- Bird: *The Path to Snow Mountain*. Farrar, Straus & Giroux. \$3.75. hardcover (children's stories).
- Blue Cloud Abbey: *[selection of poems and pictures, untitled]* 25 cents, 1972.
- Cronyn: *American Indian Poetry: An Anthology of Songs and Chants*. Ballentine 1972 \$1.65.
- Fall: *The Ordeal of Running Standing*. Bantam. 1970. 95 cents.
- Folsom: *America's Ancient Treasures: Guide to Archeological Sites and Museums*. Rand McNally. \$2.95.
- Hill: *Glooscap and His Magic: Legends of the Wabnaki Indian*. McClelland & Stewart, 1963/70. \$5.50 hardcover only.
- Holm: *Crooked Beak of Heaven: Mask and Other Ceremonial Art of the Northwest Coast*. Univ. of Washington Press. \$4.95.
- Kopit: *Indians*. Bantam \$1.25.
- Marcossie: *Harpoon of the Hunter*. McGill-Queen's Press. 1970. \$4.95 hardcover only.
- McLuhan: *Touch The Earth: A Self-Portrait*. Outerbridge & Dienstfrey. \$6.95 hardcover only.
- Richter: *Light in the Forest*. Bantam 1953 60 cents.
- Stevens: *Sacred Legends of the Sandy Lake Cree*. McClelland & Stewart, 1971. \$6.95 hardcover only.
- Tvedten: *An American Indian Anthology*. Blue Cloud Quarterly, 1971. \$2.00.
- — —: *Nimrod (magazine)*. Special Indian art, poetry, literature issue. \$1.50.
- Fast: *The Lost Frontier*. Signet, 1941/71. 75 cents. cross out red white and black in the situation today.
- — —: *Art in America Magazine: Special Indian Art Issue*. \$3.00

## Fifty Books on Native Peoples: A Basic Library

(The entire list has a value of slightly over \$100. It is available complete from this newspaper for \$85 postpaid. We reserve the right to make occasional substitutions if necessary.)

- Alexander: *The World's Rim*. Nebraska 1953/ \$1.95.
- American Friends Service Committee: *Uncommon Controversy*. Univ. of Washington Press, 1970. \$2.50.
- Armstrong & Turner: *I Have Spoken: History Through Voices of Indians*. Swallow \$2.95.
- Astrov: *American Indian Prose & Poetry*. Capricorn 1946/62. \$2.45.
- Borland: *When the Legends Die*. Bantam 1963/69 \$ .75.
- Brandon: *American Heritage Book of Indians*. Dell 1964 \$ .75
- Brandon: *The Magic World*. Morrow 1971. \$2.50.
- Brown: *Bury My Heart at Wounded Knee*. Bantam 1971 \$1.95.
- Brown: *The Sacred Pipe: Seven Rites of the Oglala Sioux*. Penguin. 1953/71 \$1.45.
- Cahn: *Our Brothers' Keeper*. World 1969 \$3.95.
- Collier: *On the Gleaming Way*. Swallow 1949/62. \$2.25.
- Council on Interracial Books: *Chronicles of American Indian Protest*. Fawcett \$1.25.
- Deloria: *Custer Died for your Sins*. Avon 1969 \$1.25.
- Deloria: *We Talk, You Listen*. Dell. \$2.45.
- Feldman: *The Story Telling Stone*. Dell. 75 cents.
- Forbes: *The Indian in America's Past*. Spectrum 1964 \$1.95.
- Joseph: *The Indian Heritage of America*. Bantam 1968/69 \$1.65.
- Jacobs et al: *To Serve The Devil: America's Racial History*. Vol. 1. Random 1971 \$2.45.
- Jacobs: *Dispossessing the American Indian*. Scribners 1972 \$3.95.
- Joseph: *The Nez Perce Indians and the Opening of the Pacific Northwest*. Yale. \$5.95.
- Joseph: *Red Power: American Indians' Fight for Freedom*. McGraw Hill 1972 \$2.95.
- Kluckhohn & Leighton: *The Navajo*. Natural History 1946/62 \$2.50.
- Kroeber: *Ishi in Two Worlds*. Univ. of California Press. 1961/67. \$2.25.
- LaFarge: *Laughing Boy*. Houghton Mifflin 1929/ \$2.45.
- Levine & Lurie: *American Indians Today*. Penguin 1965/70. \$1.95.
- Locke: *The American Indian*. Mankind 1970. \$1.75.
- Momaday: *House Made of Dawn*. Spectrum 1966/69. 95 cts.
- Mowat: *People of the Deer*. McClelland & Stewart. \$1.25.
- Neihardt: *Black Elk Speaks*. Univ. of Nebraska Press. 1932/62 \$1.50.
- Ortiz: *The Tewa World: Space, Time, Being & Becoming in a Pueblo Society*. Univ. of Chicago. \$2.45.
- Schusky: *The Right to be Indian*. Indian Historian Press. 1965 \$2.00.
- Steiner: *The New Indians*. Delta 1968 \$2.75.
- Van Every: *Disinherited*. Avon. 1966/70. \$1.25.
- Washburn: *The Indian and the Whiteman*. Anchor. 1964 \$2.95
- Waters: *Book of the Hopi*. Ballentine 1963/69 \$1.25.
- Waters: *Man Who Killed the Deer*. Swallow 1942/70 \$2.50.
- Wax: *Indian Americans: Unity & Diversity*. Prentice-Hall 1971. \$2.95.
- — —: *Indian Arts*. Western Publ. \$1.25.
- Weltfish: *The Lost Universe*. (Pawnee. Ballentine 1965/71. \$1.65.
- Momaday: *The Way to Rainy Mountain*. Ballentine 1969/70 \$1.25
- Wallace: *Indians of Pennsylvania*. Pa. Hist. & Mus. Comm. 1961 \$1.50.
- Corle: *Fig Tree John*. Liveright 1934/71 \$2.45.
- ROthenberg: *Shaking the Pumpkin: Traditional Poetry of Indian North America*. Doubleday 1972 \$3.95.
- Cardinal: *Unjust Society*. Hurtig. 1969 \$2.75.
- Meyer: *Native Americans: The New Indian Resistance*. 1971. 1.25.
- Pelletier, Poole, et al: *For Every North American Indian Who Begins to Disappear, I Begin to Disappear Also*. Neewin 1971 \$3.75.
- — —: *The Iroquois Constitution: The Great Law of Peace*. White Roots of Peace. \$1.00
- Steiner & Hill: *The Way: An Anthology of American Indian Literature*. Vintage. \$1.95.
- Deloria: *Of The Utmost Good Faith*. Bantam 1971 \$1.95.
- Wallace: *Death and Rebirth of the Seneca*. Random \$2.45.
- (Readers are invited to submit their own ideas of basic books which they feel should be included on this list — or books which should be taken off the list. All books listed here are available individually, as well as in the basic packet of fifty.)

## The Situation Today

- Bibeau, Gawboy & Lyons: *Everything You Ever Wanted to Ask About Indians But Were Afraid to Find Out*. North Star Press, 1971, \$1.25.
- Bodard: *Green Hell: The Massacre of the Brazilian Indians*. Outerbridge & Dienstfrey. \$10.00 hardcover only 1971.
- Bryde: *The Sioux Indian Student: A Study of Scholastic Failure and Personality Conflict*. Holy Rosary Mission 1966. \$2.00
- Committee on Labor & Public Welfare, 91st Congress: *Indian Education, A National Tragedy, A National Challenge*. \$1.00 plus 25 cents handling & postage. 1969.
- Daniels & Christiansen: *Many Laws*. Metis Association of Alberta/Canindis Foundation. \$1.00 handling. (Available only to Indians under terms of funding arrangement.)
- Havinghurst: *The Education of Indian Children & Youth*. Univ. of Minnesota. 1970. \$1.00 plus 25 cents handling.
- Henry: *Textbooks and the American Indian*. Indian Historian Press. \$4.25.
- Hirschfelder: *American Indian Authors*. Association on American Indian Affairs. 1970 \$1.00.
- Indian Eskimo Assn: *Native Rights in Canada*. (Second Ed.) 1972. \$7.95.
- International Work Group (IWGIA): *Declaration of Barbados*. 1971. 25 cents.
- Morgan: *Dams and Other Disasters: A Century of the Army Corps of Engineers*. Porter Sargent 1971. \$7.50 hardcover.
- Nash: *Machine Age Maya*. Univ. of Chicago Press. \$1.95
- Osborne: *Who is Chairman of this Meeting: A Collection of Essays*. Neewin Publishers, 1972. \$2.50.
- Pittock: *Aboriginal Land Rights*. International Work Group (IWGIA) 25 cents. 1971.
- Walsh: *Indians in Transition*. McClelland & Stewart \$4.75 1972.
- Washburn: *Red Man's Land, White Man's Law*. Scribners, 1972. \$7.95 hardcover only.
- Waubageshig: *The Only Good Indian*. New Press. 1970. \$3.50
- Wax: *Indian Americans*. Prentice-Hall \$1.95 1972.
- — —: *Red Buffalo: A Radical Journal of American Studies*. Summer, 1971, issue. \$1.00.
- Wise: *The Red Man in the New World Drama: A Political-Legal Study with a Pageantry of American Indian History*. 1931/71 \$8.95 hardcover.

## THE SOURCE?

WHITE ROOTS OF PEACE  
Mohawk Nation at Akwesasne  
via Roosevelttown, N.Y. 13683

## UNCLASSIFIED LIST

- McClintock: *The Old North Trail: Life, Legends and Religion of the Blackfeet Indians*. Univ. of Nebr. 1968 \$2.95.
- Grinnell: *Blackfoot Lodge Tales: The Story of a Prairie People*. Univ. of Nebraska Press 1962 \$2.25.
- Stands In Timber: *Cheyenne Memories*. Univ. of Nebr. \$2.25
- Cohen: *Handbook of American Indian Law*. University of New Mexico Press. The Unexpurgated Edition. Regularly \$25. Through this paper: \$20.
- Laubin: *The Indian Tipi*. Ballentine \$1.65.
- Vanderwerth: *Indian Oratory*. Ballentine \$1.65.
- Bailey: *Ghost Dance Messiah*. Westernlore 1970 \$6.95 hdcvr.
- Shearer: *Lord of the Dawn: Quetzalcoatl*. Naturegraph \$3.95.
- — —: *The Mojave of the Colorado: Pages of History*. Naturegraph 1960. 50 cents.
- Clear Creek: *Black Mesa: Cultures in Collision*. A special issue from The Environmental Viewpoint. 75 cents.
- Native American Free University: *Indian Draft Resistance*. \$2. plus 25 cents handling.
- Allen: *Pomo Basketmaking*. Naturegraph 1972. \$2.00
- Kimball & Anderson: *Art of American Indian Cooking*. Avon. 95 cents.
- Appleton: *American Indian Design & Decoration*. Dover. \$4
- Sun Bear: *Buffalo Hearts*. Naturegraph. \$3.00.
- Sun Bear: *At Home in the Wilderness*. Naturegraph. \$3.00
- Boas: *Primitive Art*. Dover. \$3.00
- Brown: *Spiritual Legacy of the American Indian*. Pendle Hill 70 cent.
- Burnette: *The Tortured Americans*. Prentice-Hall \$7.95.
- Capps: *A Woman of the People*. Fawcett. 1966 95 cents
- Catlin: *O-Kee-Pa: A Religious Ceremony and Other Customs of the Mandans*. 1806/1967. Yale. \$5 from this paper (regularly \$12.50)
- Clutesi: *Son of Raven, Son of Deer: Fables of the Tse-Shahk People*. Gray 1967. \$4.75. Hardcover only.
- Powell: *Sweet Medicine*. \$25 regular. \$20 special. Two volumes, boxed. Univ. of Oklahoma Press.
- Curtis: *The Indians Book*. Dover. \$4.00.
- — —: *North American Indian Design Coloring Book*. Dover. \$1.25.
- Coffin: *Indian Tales of North America: An Anthology for the Adult Reader*. Univ. of Texas Press 1961. \$4.00
- Driver: *Indians of the North America*. Univ. of Chicago Press \$6.85.
- Enciso: *Design Motifs of Ancient Mexico*. Dover. \$2.50.
- Evans To Die Game: *The Story of the Lowry Band, Indian Guerillas of Reconstruction*. Louisiana State University Press. \$8.95.
- Fey & McNickle: *Indians and Other Americans: Two Ways of Life Meet*. Perennial Library \$1.25.
- Hayden: *The Love of Possession is a Disease With Them*. Holt, Rinehart & Winston. \$1.95.
- Kelemen: *Medieval American Art: Masterpieces of the New World Before Columbus*. Dover. Two volumes, each \$4.50.
- McGinnis: *After the Death of an Elder Kallam*. Baleen Press. \$2.40
- Parsons: *American Indian Life*. Univ. of Nebraska 1922 \$2.95
- South Dakota Review: *American Indian II*. \$3.50.
- Nequatewa: *Truth of a Hopi*. Museum of Northern Arizona. 1936/67. \$2.00
- Mera: *Pueblo Designs*. Dover \$2.50.
- Owen: *Journey for Joedel*. Avon. \$ .95.
- Reid & de Menil: *Out of the Silence*. Outerbridge & Dienstfrey \$7.95 hardcover only.
- Sides: *Decorative Art of the Southwestern Indians*. Dover \$1.50.
- Sluman: *Poundmaker*. Ryerson. \$6.96 hardcover.
- Stump: *There is My People Sleeping*. Gray \$9.50.
- Terrell: *American Indian Almanac*. World 1972. \$15.00.
- Tetso: *Trapping is my life*. Peter Martin \$4.95.
- Tomkins: *Indian Sign Language*. Dover \$1.25.
- Udall: *Me and Mine: The Life Story of Helen Sekaquaptewa*. Univ. of Arizona Press \$3.95.
- Vlahos: *New World Beginnings: Indian Culture in the Americas*. Fawcett. 95 cents.
- Vogel: *The Indian in American History*. Integrated Education Associates. 50 cents.
- Wauchope: *The Indian Background of Latin American History The Maya, Aztec, Inca and Their Predecessors*. Knopf \$2.95.
- Witthoft: *American Indian as Hunter*. Pa. Mus. & Hist. Comm. 50 cents.
- Hungry Wolf: *Good Medicine: Traditional Dress Issue*. \$2.50
- Hungry Wolf: *Good Medicine: Life in Harmony with Nature*. \$1.50.
- Morgan: *Houses and House-Life of the American Aborigines*. Univ. of Chicago Press. 1881/1965. \$2.95.

(Paperbacks about Indian culture in general are also available, and a listing of them will be printed in the next issue, as it was in the last issue. All books listed here are available from this newspaper postpaid.)

(Comments from readers about the list are welcomed. Let us know of books here that are misleading or derogatory so we can re-review them. If you know of publications that should be added to the list, or reprinted, let us know their names and publishers.

(Schools, libraries, and individuals are invited to use this service to build up a good collection — and to help keep the newspaper alive.)

ORDERING BOOKS? Don't forget the Indians in prison. Send along an extra dollar or two, and we'll match it with an equal amount to send a book to an Indian Culture group in a penal institution. Remember your brothers & sisters.



NOTES: All the German friends of the Indian peoples, united in the Interessengemeinschaft für Indianerkunde Deutschland (German Association on American Indian Culture) are very provoked by the doings of industrial companies in the Arctic — with the consent of the Canadian Government.

It seems that the native people are insufficiently advised by the Department of Indian Affairs about the environmental effects, or the possibilities of industrialization for the People themselves. The Canadian Government refused to recognize the land rights, claims, and other interests of the native people and denies them an effective voice in the development decisions which could affect them and their way of life. There are potentially conflicting responsibilities within the Department of Indian Affairs and Northern Development for the development, environmental protection, and the welfare of the Native People.

We know that the problems involved in the development of the Canadian north are complex and not simple.

[We have written Prime Minister Elliott Trudeau, asking for] a freeze to be placed on all new Arctic oil and gas extraction and transportation, including pipelines and tankers for at least two years and until Canadians have enough knowledge to make a decision on the future of the Arctic, to be sure that proposals have been thoroughly discussed with the Native People.

This may be the last chance for the Canadian Government to honor, respect and to do justice to the Original Inhabitants of the Canadian North.

Axel Schulze-Thulin  
Stuttgart, Germany



**BROTHERS AND SISTERS:** Just finished reading your paper from cover to cover and as usual, I get hot every time I read about what missionaries and whites are doing to our people. I wonder if this will keep on till we are really eliminated from the entire human race?

What must we do to unite the whole of North America together, Indian wise? Will the BIA and IAB sponsored Indian organizations join with us? or will they rebuke us?

Although we have a few white supporters, we need more than that. We need a whole new system. In order to do this we'll need more fiery and articulate speakers to meet this barrage coming from the offices of our "benefactors".

It troubles me very much to know that I can't do much from inside this prison. But we do thank you for your papers — we read and re-read them till we now have hardly anything left of them.

Oo-chin-a-pees  
Springhill, Nova Scotia

NOTES: I have read and reread the letter from James Kirkland (late Spring issue). I am part Indian but my heart is fullblood. And the letter is so right — we must work together to save our people and to save our culture and heritage. I had lost it all — all I ever knew was that I had an Indian mother. I am so proud now that I belong somewhere. I have joined the NAMI (National Association of Metis Indians).

The Great Spirit made us all as one — let's work as one. Please let me hear from some of you or all of you. May the Great Spirit be with you. Your paper is beautiful and it is helping us all to understand a lot of things. Keep up the good work — we love you all.

Gwynne & Mabel Cushman  
4838 Edgewood Dr.  
Harrison, Michigan 48625

**FRIENDS:** I continue reading your last issue and finding new riches. Each issue is like a book. Best wishes for your wonderful work.

Walter Lowenfels  
Peekskill, New York

(Poet Walter Lowenfels is editing a book of poetry by native peoples — including Puerto Ricans, Hawaiians, and Chicanos as well as Indians. It will be published soon. — The Editors)



AKWESASNE NOTES

# LETTERS



**FRIENDS:** If I could have a few moments of Your time, I would like to pass along a couple of Thoughts. The Thoughts are about the Spirits of Our Old People — Spirits that some of You may be stirring up too much dust to see.

It is pretty well known today that there has been a lot of unfair play, shall we say, on this continent in the past few centuries. A lot of unfair play. And, until just a few years ago, it was almost useless to say much about this unfair play — let alone do anything about it. Like, the ancestors of those first righteous intruders have continued to insist that Thoughts are for immediate action, not for long, quiet thinking. By following that particular theory, these folks (civilized society, they most likely call themselves in their Anthropology books) have done great things by acting upon such thoughts as "the utilization of North America's Resources" and "the education of North America's People." Without taking the time to think of the eventual results of such God-like behaviour, these multitudes of fast-life citizens have taken physical control of most of Nature — our churches, and spiritual control of most Minds — our bibles. They influence a hell of a lot of things that are important in every one of Our lives. Every One of Us. Right?

Now, new seeds are being sown by the current Winds of Time — things are changing — maybe getting better for All of Us. Some of You boys have been finding that You can say quite a bit about all that unfair play. You can say quite a bit. And You can find People who will listen. Some pretty important People will listen, nowadays. They'll listen while You can tell them how they and their ancestors have desecrated and discriminated against the Old People and Their Holy Ways. And You can tell them how You are being deprived now of those Holy Ways. And a lot of those People will shake their heads and will say that they pity You for how You have been wronged and sometimes they'll offer You some of the "benefits" and privileges of their accomplishments as symbols of their sorrow. And You will call them names and tell them they owe much more. Much More — maybe more than You know. And You Folks will fight and quarrel and demonstrate and debate and demand and support and deny and expect and reject...

... AND WHO IN THE WORLD ARE YOU? What do You have to do with the Old People and the Old Ways? Have they become just Words? Just weapons for You to use in the modern ideological warfare that the fast-thinking folks can carry on forever? Have you turned the Old People into symbols — like flags — to fight for? Instead of praying for Their help every day, while thinking carefully about Life and its small accomplishments that will show You the way to Your goals, do You use the Old People as goals that You insist others are keeping You from, while You try to wade across that endless sea of words — fighting the tide of ideological warfare? Do You feel right using the Old People as hostages to demand a ransom of the material benefits which grew from the Old People's graves, without offering Yourself to the Spirits which have been almost destroyed because of those benefits?

What would You think of me if I lived in a city, somewhere, and went back to my old family home in the mountains upon hearing of my mother's murder, to demand that the murderer share with me some of the jewelry and money that he stole from her house so that I could take advantage of it in the city? Would you think more of me if I went back and fixed up her house, or built myself a new one, and carried on her Spirit of Life in Harmony with Nature — appreciating what was already there for me to use, and using her memory to inspire me to provide myself with whatever else I felt in need of. Do You think I'm being too emotional? Well, then hear me continue.

Some of You boys have made a Race War out of a movement that stems basically from a desire by the Spirits of Nature to obtain Freedom — a lot of Aware Minds became Powerful enough together to be heard: "Let Us be what we were directed to be — musician, artist, thinker, prayer, writer, seeker, hunter, farmer... Let Us Be... Let the Good Memories of our Ancestors (whoever they are) be... Let Us All share and enjoy the Benefits of the World which aren't specifically your own personal creations — give Us access to the Lakes, the Mountains, the Paths and the Institutions that exist for All, not just for a chosen few."

One Race is no better nor worse than any other. There must be Respect between All People. You are using the savage and outdated weapons of "civilization" when You shout loudly Your demands while pointing at the color of Your skin and the location of Your birthplace. You are not asking for respect, and You are not getting real respect, by doing that.

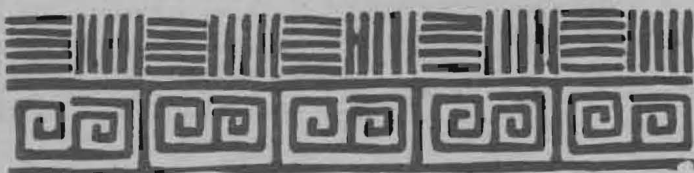
What are some of You folks really after when You put on your Hippie headbands, your beaded peace symbols, and your shoe-store moccasins, and then rudely shout to those who think they know what is best that You know better, but that You can't show them because they stole Your ancestors lands and took away Your freedom? To them, You look like Sun-tanned versions of their own kids, at best. Your relation to the Old People gives You a right to do things in the manner directed by the Spirits of those Old People — to dress, talk, sing, dance, live, and Pray as Your Spirits guide You. But that relation doesn't give You the right to expect physical possessions of any sort that don't belong to You. Keep in mind that the Old People lived by the rule that material things can be fought over, and that the strongest fighter keeps it. Those folks who have all the big weapons and power today are the ones that won the physical struggle with the Old People — they just took the spoils that were coming to them.

Instead of a physical struggle over material things, why don't we make this a spiritual movement for the freedom to enjoy what the Spirits of Nature have to offer. Find the Spirit of the Old People — right now, today, while enough of that Spirit can still be found by the really few brave People who have held on to it and found it more valuable to their lives than the hurried search for material gains. Find that Spirit and get to know It — give your Mind up to it. Then go and talk to the "civilized" folks who have gotten way out of hand. Tell them about Your Spirit and its Power — show them by the way You live, that there is more to You than a few trinkets and slogans that they rejected from their own society. I give you my word that You will find much respect and understanding. And from it, You will have many gains — both in spiritual happiness and in physical freedoms. Minds can't fight Minds. And Minds are the ultimate Power of the Universe. Minds can only understand or not understand. And many will understand if You can tell them in Prayer:

"HiYo ALL of You Spirits in the Universe — let Us have understanding and respect for All that we are part of. HiYo Old People, Sun, Moon, Stars, Earth Mother — see Us here — let Us live close to You. Guide Us to the right ways to live, so that our children will grow up to have good health and wisdom — and respect for All that they meet. Hear us, You Spirits. And help Us to hear well Ourselves."

Adolf Hungry Wolf  
Fort McLeod, Alberta

(Hungry Wolf is the author of the Good Medicine series of books, "Life in Harmony with Nature," listed in the book section of this paper.)



EARLY AUTUMN, 1972

NOTES: In response to Scott S. Smith's letter in the Late Winter issue, I'm tired of hearing the white brothers' excuses for their failure in relating to Indian people. He claims "Indian education" (?) is not a missionary effort. I agree.

At my own home, Penobscot Indian Nation (Maine), we have experienced the non-missionary "Indian Education" effort by the Roman Catholic Church. The result is like all other church-sponsored efforts. In the end, we discover what was supposed to be Indian is really white education in disguise.

Thanks to the so-called "Indian Education" I have seen Indians betray their own people to attain man-made goals and values like our white brother does with his money. They are caused to lose respect for Mother Earth and exploit her instead.

"Indian Education" teaches us to worship and practice the word of the Christian God and obey white laws. This is funny to me because most white brothers fail to do either themselves.

Timothy Love  
Penobscot Indian Nation  
via Maine

NOTES: The staff pictures in the last issue are beautiful. I find much more feeling comes through the NOTES now, being able to see the staff and working areas: people of strength and determination struggling to harmonize life in the universe.

Ellis Bradley  
Welfleet, Massachusetts



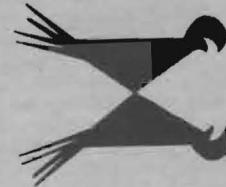
**BROTHERS:** Your paper really gives us a much better understanding of the struggle the Indian Peoples are fighting to win their freedom and self-determination.

I am a white worker in the U.S., and I too am fighting for my freedom. I have come to realize that the rulers of the U.S., the Government and "Big Business" are oppressing people all over the world. In the past, they stole the Indians' land and massacred them when they resisted. Now they not only steal from the Indians of North America, but of South America as well, and the people of Africa and Indochina.

They have tried to make me feel that as a white, that I am better than other races. They have tried to make me blindly patriotic, an unthinking believer in the newspapers and history books, a follower who cannot distinguish right from wrong.

This is oppression also, an oppression that denies me the chance to develop into a responsible, thinking member of the human race. But the tide has changed. People are fighting harder all over the world, and winning new victories each day. I am sure that your struggle will be successful. Your struggle is my struggle because our enemies are the same. As we build the unity between us, our victory will come closer.

Michael Pilarski  
Seattle, Washington



**BROTHERS AND SISTERS:** Thank you for your papers' words — they speak directly to my heart. I have passed my only issue around until it is threadbare. Please find the faith to carry on this greatly needed work.

Ashville is the largest city near Qualla Boundary (Cherokee Reservation) but REAL native American news is poorly covered if at all.

Thank you again for me and my children. They do not learn the truth in public school, nor through the media.

Joy J. Wilson  
Asheville, North Carolina

NOTES: Would you ask anyone knowing of where I could purchase an Indian shield to write to me?

D. Masta  
626 Washington Ave.  
Portland, Maine 04103

PAGE 44



# LETTERS

**NOTES:** I am a white Anglo-Saxon grad student plodding towards a master's degree. I am beginning to collect data for a thesis concerning contemporary native American nationalism. And I come to you for assistance.

My reading and conversations with Lehman Brightman have taught me that your people have had enough of irrelevant scholarship about Indians. AIM tersely replied, "We would rather have you help us than study us."

OK — I think I can justify my study in general terms by saying that I perceive serious communication breakdowns between all factions in our society. The bridging of these "communications gaps" must begin on all sides. I hope my thesis would contribute towards some understanding among groups.

Specifically, I want to study the significance of the Alcatraz Island action for the contemporary native American "movement".

Jim Pollard  
Department of Communication  
Purdue University  
West Lafayette, Indiana 47907

(Mr. Pollard is one of a thousand students writing a thesis of this type. It is in the opinion of the editors that there is a communications gap — but that it is not for lack of communicating. Indians know pretty well what white society is like, but most don't want it and consider it destructive to all living things. Neither do whites want Indian society — it blocks progress, Manifest Destiny, the growth of the Christian Church, and so on. Students who are serious about bridging the communications gap will research white society as it touches against Indians. For instance, in regard to Alcatraz, it would be most useful to determine exactly who made the decision to remove the Indians, why, based on what information, who prevented the land from being given to the Indians and why, etc. What white groups lent support to Alcatraz, and what groups opposed it. Then we'll see just where this "gap" is. — The Editors.)



**NOTES:** The white people always ask about being Indian. They really want to sympathize and some of them want to "become Indian".

I tell them this: a little while back I saw a beautiful sunset. It was purple and yellow and the light on the earth was soft, the trees darkly shadowed against the sky. Now, if you were there you know about that sunset and you can recall it and see it yet in your mind. But if you have only heard me tell about it, you have no way to recall it in your mind. You can only compare my description of it with sunsets you yourself have seen. The picture in your mind is different from the picture in mine and it will always be so.

This is the way it is when you try to gain insight into the Indian way by talking or reading books, always you will be looking at pictures drawn or written or spoken by others who have actually seen it — not at the sunset itself. How then can you say you have seen it?

Our hands are stretched out in friendship to you all.

James L. Kirkland  
Traditional Indian Movement of Tallahassee  
Route 9, Box 982  
Tallahassee, Florida 32303



**NOTES:** Seeking the cool water, air, and the sacred worship grounds of traditional native Americans, we entered the Pa Ha SaPa, or Black Hills. Everywhere our eyes were bombarded with the signs of the money worshippers. General Fed Flintstone Custer, the Gun-Smoking Train, the Snake Gardens, the Wall of Drugs, the Wax Democracy. Teaming masses of money worshippers clogged the sacred PaHaSaPa on their annual pilgrimage to worship their white money Gods, the Plaster-faced Rushmore Brothers.

The PaHaSaPa have now been completely decorated with the cheap tinsel and lights of commercialism — a perpetual Christmas for the money worshippers. They become drugged in the cult of consumerism and consume everything, even the privacy of other individuals when it isn't for sale. They push, shove, swear and jerk their children about, ignoring the life-giving spirit of the Sacred PaHaSaPa.

It does not appear that it will be long before the Great Spirit of us all will return the sacred peace to those who worship Him instead of the man-made idols and money.

Unsigned

**NOTES:** Many people believe Canada to be a Democracy when it is little more than a police state for native peoples. Every treaty, right, and law has been broken. The world should know so there can be no misconception as to the political scene in Canada.

As a Canadian citizen, I voice these opinions in rage and as one who has experienced these "police state" methods in action.

William W. Childs  
Salem, Oregon

**NOTES:** We have approximately thirty to forty brothers in here. We are trying to get a group going — have had two meetings, but we have difficulty with several points.

We do need outside assistance badly from Indians. Have invited JC's (Junior Chamber of Commerce) to get this thing off the ground, but we need an Indian organization — I have seen the white eyes methods all my life.

Detroit area Indians! Give a hand!

Jack Reed 123714  
Box E (Southern Michigan Penitentiary)  
Jackson, Michigan 49204



**BROTHERS AND SISTERS:** May I share a little happiness with you? I so often have desperately wanted to go home in the past 25 years, but the financial part of such a trip was prohibitive. But this year I packed my bags, two sons, and drove 1785 miles and went HOME! Home is the Turtle Mountain Reservation in North Dakota, and I must say in all elation and joy that the land and the people are the most beautiful things to enter my soul for a long, long time.

There is no description of the beauty of the lakes, the soft gentle hills, the winds rippling through the tall grasses, and the people who I have not seen in years and years have grown so beautiful. It makes me wonder why it did take me so long.

We stopped at many reservations along the way. Each place we visited we arrived late in the afternoon, shared our food with those who visited our camps, and in turn we shared their prayers. Often we were invited into the home of one brother or sister and the happiness has no description. We saw the sun rise many mornings and always our prayers were there and lingered until sunset. My sons learned very easily that this is Anishnabewak! It seemed we were home from California to North Dakota and back again!

And then in your last issue I was surprised to find a photograph of James Blackhorse in the section dealing with prison groups. He was very active on Alcatraz, and is a fantastic artist. He is such a gentle and loving person that it strikes me odd that this beautiful person should be kept behind locked doors. He has not been forgotten nor will he be.

Most sincerely I give my prayers that your work goes on,

Patricia Marangoni  
Martinez, California



**NOTES:** Does a remnant of the ancient Prayer Mound Builder People still walk the Americas? Some ancient ones declare they still do — in the flesh.

According to the history, factual information, petroglyphs and legends, handed down from generation to generation, the Tohltchik Moh-hee-kah-nee (The Builders of the Prayer Mounds and Pyramids) are the guardians and keepers of the Great Law wherein, among others, is found the Law of Peace.

The unwritten law of the Spirit Kingdom declares that when the Prayer Mound Builder People remnant is revealed and again has a council fire and a ceremonial fire, the other AmerNative races will again walk tall in the Sun upon their own Land and Mother Earth and Peace will come to the world.

Lightfoot Talking Eagle  
Mahanoy City, Pennsylvania

**NOTES:** After five years as director of the California Indian Legal Services, I am now working in the area of international protection of human rights because it seems to me that most violations of basic rights are by governments themselves and international means must be found to make them accountable.

I am particularly interested in trying to find ways of advancing the interests of native peoples through international law and institutions. I would therefore appreciate your bringing serious violations of native rights, particularly those involving substantial loss of life and lands, to my attention and sending me all pertinent information.

My main emphasis will be on native peoples outside the United States because although obviously much remains to be done in the U.S., there are at least sixty or seventy full-time publicly-financed lawyers now available exclusively to native Americans, whereas elsewhere there are none, even though the abuses are often more serious.

George F. Duke  
International Commission of Jurists  
2, Quai du Cheval-Blanc  
Case Postale 1211  
Geneva, 24, Switzerland



**NOTES:** I was born on Choctaw Reservation in Oklahoma in 1896. I have no birth certificate and when I wrote, I was told the reservation was closed in 1899. I had wondered why my parents had left. My mother (Scotch-Irish) brought my sister and myself East and dropped our Indian names. My father stayed in Arkansas.

I am not light enough to be white, but people tell me I would not be accepted by Indians as they would think I want land. At 76, I simply want to be Indian. Indians I know accept me as did those in Lima, Peru, where I spent 3 months eight years ago. My husband was Indian and Irish. When we were married in Washington, D.C., in 1920, we were classified as "colored" as were the many Cherokees living there.

Now, Indians are allowed to be Indians. May I be an Indian?

Mrs. Vivienne Stokes  
95 Washington St.  
Brighton, Massachusetts 02135



**NOTES:** Although I am not an Indian, I do come from a nation, Poland, whose lands and culture were successfully assaulted and taken over by technologically superior and politically assaultive races. My grandfathers exercised their option and voted with their feet — an action which, of course, added to your "white problem". For these reasons, I am able at least in part to understand the native peoples' feelings, problems, and search for both identity and "power".

There is no doubt that you fully and properly report and document the wrongs done and being done to "native peoples". However, it might be well considered to set aside a part of your otherwise excellent paper to especially note the accomplishments of your people, both as groups and as individuals.

A successful fight with government, a family or band project reflecting credit in the Indian way, a law or medical degree received, might be placed in a column or on a page entitled in such a manner as "Counting Coups" to highlight present day contributions of your peoples to their own way and to the larger world society.

James Pawlak  
Milwaukee, Wisconsin



**NOTES:** There is a group just started here at Shelton Corrections Center called Tribal Sons. There are about 20 to 25 Indian brothers who are incarcerated there, and they are just really starting to bead and they want to learn their Indian songs and dances. So if you know of anyone who could donate some beads, looms, or any kind of books concerning the Real People, I'm sure they would appreciate it. Their address: Tribal Sons, c/o Mr. Holden, Box 900, Shelton, Washington 98584.

Wake Kah Bo, Secretary  
Native American Free University  
PO Box H  
Yelm, Washington 98597



**NOTES:** We, the Lakota Sioux, have been waiting for many years for the payment of our Sacred Black Hills. Now it is getting later and later, and we can no longer wait. We will have to appeal for foreign aid and help.

There are many organizations here in Rapid City and they all get funded and claim to help Mr. Indian, but have they ever thought of our treaty rights and protecting our resources? Not one of them can say they've really helped the Indian where the help is really needed. The BIA has made puppets of our people, but there are still enough of us Indians left that haven't been suckered into false promises.

We demand all proposals immediately stopped and all funding stopped! Stop all this mockery of helping the Indian. The money is not being used the right way. We do not support the Bi-Centennial!

Verna Gannon, Elizabeth Fast Horse  
and Maria Lambert  
Crazy Horse Movement  
Rapid City, South Dakota

**NOTES:** I'm just writing a few lines asking you to send me some clothing. I need girls clothes, and I want blankets if you don't have any. Sorry I don't have any money for the postage. Try to send them as soon as possible.

[A mother in Northern Ontario]

(We are happy to forward clothing to northern isolated communities, ranging from infants wear on up. However, our own resources are often strained by the postage — \$2 for each 25 pounds. Clothing itself will be welcomed, but clothing with the postage is particularly welcomed. Editors)

**NOTES:** My compliments for the great work you are doing. Your staff must need a lot of encouragement to keep the newspaper going and putting a lot of effort to keeping our Native Americans informed. Wish you much success.

Ms. Clara Poncho  
Albuquerque, New Mexico

**NOTES:** How about adding a technical assistance section to the paper. If you hear of an individual or tribe who solved a problem or a program which may be useful, or private foundation who will help, or any useful information, let it be known.

Bryon Rendar  
University City, Missouri

(Just send us the ideas, everyone. —Ed.)

**FRIENDS:** Reading your paper has not been altogether enjoyable for me — mostly because it sickens me to see how far greed can go. It also seems the white race is the greediest around — I sometimes wonder if we aren't a diseased mutation.

At any rate, I think your paper is vital and may help to solve some of our major problems. They are all caught up together somehow.

Gretchen Simpson  
Rutherford, New Jersey



**NOTES:** I first must say that even if I am white I am disgusted and ashamed of the way Indians are treated.

And even if I am only 10% years old, I have read many copies of your newspaper. I read of the outrageous treatment of Raymond Yellow Thunder and it makes me sick. And mad.

I may be young, but I am not too young to care. My friend, Robin, feels the same way.

Elizabeth Bennett  
Massachusetts



**NOTES:** I want to publicly thank Mrs. Henrietta Whiteman, former co-ordinator for Native American studies here at the University of California for her tremendous effort and energy spent on behalf of Native American students interested in media. By using great tact and diplomacy, Mrs. Whiteman was instrumental in bringing about Third World control of the University radio station and prime time broadcasting for Native American Media. And a special thanks goes to Alfred Whiteman, Jr., for his patient counsel and fantastic art work used in the publicity of Native American Media.

Your paper is used as a major source of information and entertainment for our Native American Media programming.

Carroll Jean Black  
KALX-Special Events  
Eschelman Hall, U of C  
Berkeley, California 94720



**SISTERS & BROTHERS:** Some Indians want the Indian way only for Indian people, and it is understandable. After all, when you've got a good thing, why share it? Maybe the whites have survived and prospered because they are so selfish and possessive. I don't know — maybe we should be much more selfish. The Indians were always far too generous with their knowledge — the whites twisted it to their own advantage and excluded the Indians.

But the old people knew to judge a person by their character, not by their skin color, light or dark. Blacks are ignorant about Indians, thanks to the schools, and Indians are ignorant about Blacks. We are all ignorant of each other — Anishinabe, Chicano, Jew, Negroes, Thailanders, Poles, Irish and other oppressed peoples.

We must remember that the Great Spirit created all of us. She put us together on the earth as sisters and brothers. She must have loved the dark people — she made so many of us.

All the maladies are born of poverty and ignorance. Propaganda is spread by the controlling whites to further separate us and exploit our ignorance of each other. The washichus make their money by making us compete. Money is their only power and their god, spread in the forms of the Christian church, white supremacy, male supremacy, and imperialism. How can we ever determine our own future if the whites are leading us by the nose?

Wa Wa Chaw says that in time, racism will dissolve like salt in water. It takes struggle and hard work as well. The spirit of Wa Wa Chaw lives. Peace to you, sister!

Bigfoot  
Minnesota



**BOSHO!** Great Lakes Indian Youth Alliance members planted a garden together May 27 after a sunrise service in the old way. NOTES Late Spring cover page picture reminded us of this occasion.

Madgequommoqua  
Michigan

**NOTES:** I don't mean to sound dumb, but what's the 1/4 on the label after my name?

I know I'd be pretty dumb if I didn't read your paper 'cause the L.A. Times don't have all that much I wanna know.

Dino  
California

(The 1/4 probably means that you sent us \$1 before the April (fourth month) issue came out. Readers who want to know if their contributions have reached us can check their labels — if you have, for instance, 3/5 after your name and send us another dollar during the summer, your label will change to read 4/5. The Editors)

**NOTES:** I feel like your paper is political and we really don't like to put energy into political things, so please don't send us your newspaper anymore.

I had written before because I dig Indians as well as any other folks, and wanted to know more information about them. I feel that through your newspaper that you feel uptight about your situation, and no matter what situation you're in, putting uptightness just filters more uptightness in the universe.

Our community believes that what you put out, you get back. As ye sow, so shall ye reap. If you put out love and be peaceful I feel that it will help your whole thing more than complaining to folks where you're at.

Jane Pepe  
Summertown, Tennessee



AKWESASNE NOTES



**NOTES:** This is a letter of thanks for all the support and a plea to continue it for this is a critical time for the Brothers here. The institution has taken the first step in a positive way to recognize our need for classes. It shows our people's voice isn't silent or dead. We need addresses of people willing to be our instructor. Thank you, my brothers and sisters. We are a people united in our love for each other.

Arthur Barefoot Jr. 34252 (Tommy Lone Wolf)  
PMB 1000  
Petersburg, Virginia

(Since this letter was written, we have heard that continuing problems of having this Federal Prison start an Indian Culture Group have caused our brother to start a fast in protest. To support the cause of imprisoned native brothers at Petersburg — even though there are less than a dozen — in their modest demands for a culture group, write your congressman and senator and ask them to find out why this small request is being denied.)



**FRIENDS:** While I am writing about the situation in Chicago, maybe it applies to all Indians. I address the letter to no group in particular, for it is attitudes rather than groups that cause disunity.

There was a time following the takeover of Alcatraz when Chicago Indians were united and with strong spirit. The unity was alive and real! What has happened to that unity? Have petty politics and petty personality differences now destroyed it "like leaves before the storm"? Has it been corrupted by the pursuit of white goals in white ways?

Is Chicago now to be Chippewa vs. Sioux? Urban vs. reservation? Traditional vs. so-called "apple"? Liberal vs. conservative? Group vs. group? Can you no longer remember when you were Indian — and proud! Doesn't that matter anymore?

Consider this for a moment: while you bicker and backbite, native brothers in South America are being machine-gunned to death, native brothers in Alaska are being exploited to death, native brothers in Arizona are being choked to death in filthy air, native brothers in urban areas are being starved to death. Doesn't that matter?

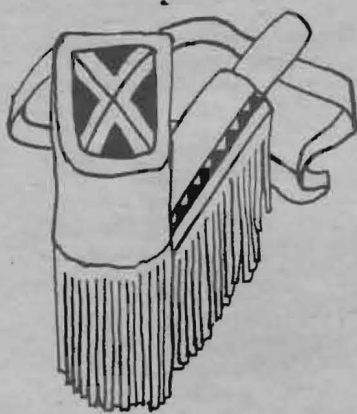
Indian brothers die needlessly while other Indians argue over the price of their loyalty to "the group". Indians die while you hold competing powwows — competing in the white man's way for money, loyalty, power. The white man welcomes your disunity.

Has the "wooden" Indian of the 18th and 19th centuries turned into the computerized heartless Indian of the twentieth century? Are you programmed to do only what "the group" feels? Remember when your ancestors referred to themselves as "the human beings"?

Is there hope without unity?

Please — all Indians — before it is too late. Please! I do not ask for the end of groups, but for the return of unity!

Robert Bacon  
Chicago



**NOTES:** We receive your paper at no charge and are grateful for it. As a service organization, we have no funds except free will donations from those who see our work and find it to be good.

Our legal clinic here in Chicago has been able, since its beginning in March of this year, to provide over \$40,000 in free legal services — plus uncounted consultations — to poor and needy families.

Neal Warrington, President  
Counsel of the Mojave, Inc.  
1046 West Wilson Ave.  
Chicago, Illinois 60640

**NOTES.** Regarding the people who have been causing trouble to your paper. We will always have renegades selling their souls to the white eye politicians to cause disunity among the Original Natives as we have been suffering in the past.

Great Wolf's Spirit  
Rhode Island

**NOTES:** There is more than one Rolling Thunder in the West, and I do not wish to accept credit for the work done by others of that name.

I never leave this place except in extreme emergency. We work from dawn to dark. We feed any and all hungry people who wander in as advised by nearly all of our old prophets. As Handsome Lake said, "When a stranger wanders about your abode, invite him in and treat him as a loved one, always making certain to mention the Great Spirit."

We try always to do this. Many times we are abused by the people we serve and by the communities around us for doing it. But we must continue to aspire to service to Wakan Tanka while continuing our efforts to build the monument to the West's earliest Peoples and the finest civilizations man has ever known. We do not allow our people or visitors to the Monument to use drugs or alcohol, and we are very set against the "evangelizing" of "how good these trips are!" We believe Earth Mother, the Universe, and the morning rising Sun to be sufficient manifestations of the Great Spirit. This is all His and He allows us to use it and we should with all consideration for all things and peoples.

Thank you for all your good works and the mighty efforts of all your people at the NOTES.

Rolling Thunder  
via Imlay, Nevada 89418



**NOTES:** The white missionaries deceived and cheated your fathers and yourselves in the past. Your awareness of the degree of their betrayal is growing and that is good.

However, they seem to still be successful in their greatest deception: that they are in any way representatives of Jesus Christ. Their actions, of which you are well aware, brand them as anything but that.

Garry and Lucretia Finkell  
New Paltz, New York

**NOTES:** I am working on a project to publish a directory listing the scientists and the technically-trained professionals representative of the Spanish-surnamed and the American Indian communities.

Often programs designed to offer training for members of these groups is not effective or have not been implemented because the professionals needed to relate to such programs were not identified and could not be consulted.

I ask that persons who know scientists or technically trained persons who should be in the directory to contact me.

J.V. Martinez  
464 Furnace Road  
Ontario, New York 14519

**NOTES:** I am a member of the Boston Indian Council, the chairman of their health committee and the health coordinator for the Boston Indian Multi-Service Center, but I do not know just how much longer this will last as they are now pushing for proof of your Indian blood to stay a member.

I do not have papers to prove my blood, but I do know all my life I have been an Indian. Please tell me if it is true that all Indians if they are truly Indians have papers and band numbers or else they are not Indians.

Mrs. Vivienne Thomson  
Jamaica Plain, Massachusetts

(In Canada, many people who are totally descended from native ancestry are unable to get government cards or "band numbers" because they have never agreed to sign treaty, or other reasons. On the other hand, a woman, say from England, who married an Indian man, would be able to get an identification card saying that the Canadian government certifies she is an Indian. In the United States, many people are unable to get tribal recognition because of failure to comply with certain regulations, because their tribes have been terminated, etc. On the other hand, many whites, through bribery and other means, were able to get on government land roles, giving rise to the problems like the Osage Nation is now having in Oklahoma. True, it is sometimes very hard to know who is an Indian and who is not — but a card won't give you the answer. The Editors)

**NOTES:** The largest private Hawaiian Museum in all the islands of Hawaii is seeking to add on an all-Indian section. Mr. and Mrs. Solomon, the owners, are both descendants in lineage of the great chiefs of Hawaii, and Mr. Solomon is part Cherokee as well.

If there are persons or groups of persons or institutions who wish to donate or sell any artifacts pertaining to any Indian culture, please contact Mr. and Mrs. Albert Solomon, Kamuela Museum, POBox 507, Kamuela, Hawaii 96743.

C.A. Stames  
Imperial Beach, California



EARLY AUTUMN, 1972



**NOTES:** I am Anishinabe — a person of the woodlands, the old ones, people of the puckered "makisin". I am not an Indian. My people and people of other nations have only been called "Indian" for the past 500 years. It is not a term of any of our languages.

The name "Indian" evolved the same time as pollution, racism, capitalism, little islands with fences round them, hitherto unknown diseases, and other ills came about. When those three little sails were sighted coming over the horizon.

I grew up in the old way and consider myself lucky for it. My great-grandmother, Umbequav, taught me all the stories — she is a medicine woman — about my religion, my people's origin. She did not speak English, so the first time I knew I was considered "Indian" was when I entered the U.S. school system.

Frank T. Jones  
Stillwater, Minnesota

**GREETINGS!** Thanks for the copy of Migration of the Iroquois. We know that the Mound Builders had definite links with the Mayan civilization. But if the Iroquois migrated from the vicinity of the Mound Builders, do they show traces of these links?

Sorry to hear of the trouble at Akwesasne regarding the paper. It shows that the white serpents have struck at Akwesasne and their poison has been injected. Will the red man never learn?

I am reading Parker on the Iroquois. The introduction by William Fenton is revealing. How patronizing he is! Three times he uses the phrase, "the buckskin curtain"! And to prove how much a red man can get sucked in, on page 13, Parker, a Seneca, uses the phrase, "Our Pilgrim fathers..."

May the Great Creator bring light to the eyes of the people of Akwesasne and understanding to their hearts.

Charles Colcord  
New York, N.Y.

(Other readers who want to see the drawings of Kahonhes of the Six Nations Museum, who does the cover drawings for NOTES, and the pictograph of the ancient history of the Iroquois, can obtain a copy from this newspaper for 50 cents plus postage. — The Editors)

**NOTES:** I have been deeply involved in assisting Indian inmates with petitions and memorandums hoping to regain their liberties under the Uniform Post-Conviction Procedure Act. To date I have completed 35 petitions for tribal members representing all Indian reservations here in South Dakota.

I would like to learn more about the potentialities of establishing a National Organization to assist Indian inmates confined within penal institutions throughout this land.

Richard C. Williamson 17105  
South Dakota State Penitentiary  
Box 911  
Sioux Falls, South Dakota 57101

(This newspaper has a standing offer to any ex-inmate to utilize our facilities and resources to form such a national organization — including Canada. Any one who can work on a volunteer basis now or after their release, using our base here at the Mohawk Nation, is invited to write or apply. Editors)

**NOTES:** I want to form an Indian organization here in the Atlanta area, but don't know how to go about getting started. The 1970 census says 1,645 Indians live in or around Atlanta. I have been trying to think of some way to utilize the news media to advertise a meeting for Indian people, but this might run into money and I'm not sure it is the best way.

Andy Lett  
9911E National Circle  
Tucker, Georgia 30084

**BROTHERS AND SISTERS:** I sincerely and truly would like to thank you all for the book you have contributed and sent to me. It is circulated and read amongst the brothers in here and is enjoyed by all.

Pete Johnson  
Federal Penitentiary  
Steilacoom, Washington

(Readers can help us send more books to Indian prisoners by contributing an extra dollar or two whenever you order books for yourselves — or any time, for that matter. NOTES people will match the contribution dollar for dollar. Ed.)

PAGE 46



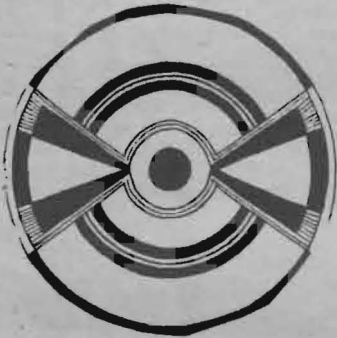
NOTES: I am secretary for the Indian Action Council of Northwestern California, Inc. This corporation is trying very hard to get an all-purpose service center developed which would incorporate legal, educational, health, cultural, arts and crafts outlets of local Indian people. We desperately need financial assistance. We would be servicing approximately 17,000 Indian people within a five-county area. Any one interested in helping to promote our center could write me.

Mrs. Sylvia S. White  
PO Box 3108  
Eureka, California

NOTES: I appreciate so much the fine work you people are doing with NOTES, the paper that tells it like it is, as far as I'm concerned. This paper is what the Indian people need to have the film washed away from their eyes, and to have their ears hear, a message that sings of truth and it is great, moving, and powerful. Keep it up.

A person in prison has a lot of time to think and it can be either constructive thinking or destructive thinking — and it can determine how a person's life will be once he hits the streets.

Lewis Beauchamp  
Montana State Prison  
Box 7  
Deer Lodge, Montana 59722



BROTHERS AND SISTERS: I have always thought of the Indian people as my people because I am part Indian and I believe in their ways. I was proud to think of myself as Indian. But recently I have noticed a change in people's attitudes. Now people say, "Yeah, everybody you talk to these days says he's part Indian." I have even known of Indians who say this.

What's with these people? I know what I am. The Great Mystery knows what I am. Though I am no full blood, so what? Neither was Quannah Parker.

Are the Indian people becoming as racist and bigoted as the white race has always been? If a full-blooded Indian thinks, dresses, and lives like a white man, is he not only a dark-skinned white man? If a white man or a mixed blood thinks, dresses, and lives like an Indian, is he not only a light-skinned Indian? Should a man not be judged by his deeds and the things that are in his heart rather than by the shade of his skin?

By the way, I was wearing long hair, moccasins and hunting rabbits in the snow with my bow and arrows many years before it became popular to be known as "part-Indian".

Jerry Tibbs  
Kentucky



NOTES: My husband is Seneca and attends Genesee Community College in Batavia, N.Y. He applied for a grant from the Seneca Nation to help him with educational costs. They sent a reply from Salamanca, N.Y., that because he was not residing on the reservation at the time of his application he was not eligible for the grant.

We are puzzled at this to say the least — we were led to understand that the education money the government paid the Senecas for the Kinzua Dam was to go to all members of the nation who needed assistance for completing their education. But that is apparently not the way the BIA sees it.

Do you know of any Indian groups who might be able to assist and who have financial aid programs for peoples of Indian blood?

Carla Paladino  
Batavia, New York

(Contact Tillie Walker of the United Scholarship Service, Box 18285, Capital Hill Station, Denver, Colorado 80218. This service coordinates Indian students who have financial needs with foundations and churches and private monies, as well as government and college sources. Indians who want information about financial aid in education, and people who can influence groups who have scholarship money available — there's no one better to contact than USS. The Editors)



AKWESASNE NOTES



NOTES: I am not a leader of the Church, but I am a servant of God. I am only 17, and I am not an Indian. I cannot do much to make things right between our people, but what I can do, I will

All of the things said in "Plea to the Churches" (an article by Vine Deloria in the last issue of this paper) are true except that the people who did those things were not true Christians. Jesus tells about this in the Bible. He says:

"Watch out for false prophets. They come to you looking like sheep on the outside, but they are really like wild wolves on the inside. You will know them by the way they act. Thorn bushes do not bear grapes, and briars do not bear figs. A healthy tree bears good fruit, while a poor tree bears bad fruit. A healthy tree cannot bear bad fruit, and a poor tree cannot bear good fruit. Any tree that does not bear good fruit is cut down and thrown in the fire. So, then, you will know the false prophets by the way they act."

I would like to help undo the wrong which has been done to your people, and I would like to help make the word "Christian" once again stand for "a believer in Christ."

Lynn Checko  
Eau Claire, Wisconsin

BROTHERS AND SISTERS: I greet you in Power! I have received a few of your most wonderful papers and find that the struggle for freedom is rampant among all Third World People.

Being a Black and in the struggle, I am most assured that there is the urgent need for Unity among all of the Third World People and to throw off this yoke of slavery and oppression that has been ours for so long.

We are all aware of the fact that the European has caused all of this confusion and dissent among the nations of all colors in order to conquer over all of our lifestyles and unity. Dig it: we are very much in tune in our cultures in that we are of the earth and find strength in our love for each others.

We are aware of the fact that we as a unified people will be much better able to govern our own lives, destiny, and values as we see them.

Why all of this seemingly endless debate over the unity of the Blacks and Indians? We are one and have been united by a power that is much higher than us here on Mother Earth.

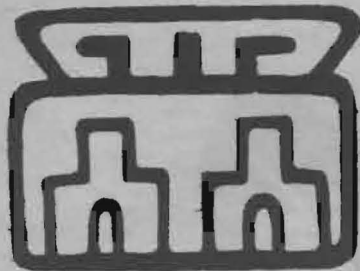
David Bridell (Chonka Zulu)  
State Correctional Institution  
Drawer R H-8161  
Huntington, Pa. 15652

NOTES: After finishing a research paper on Indian problems for an education class, I feel overwhelmed.

I am a substitute teacher. The other day an eighth grade class I taught viewed a film on democracy. Afterwards, I felt moved to lead a discussion on how democracy is not working in this country. As a teacher, I will do my best to awaken students to the plight of the Indian and to guide them toward taking constructive responsible action to help solve the problems.

May the Creator bless your efforts.

Ann Anderson



NOTES: I ran across an old copy of your paper while working as a volunteer among the Eastern Band of Cherokees in North Carolina. That experience and your paper has certainly opened my eyes to a lot of things.

I don't know if any of you have ever visited the tourist country of Cherokee, North Carolina, but it is a real obscenity. Never have I witnessed such blatant mockery, degrading and misleading use of the Indian "culture".

If you can do anything about it, try! The majority of white tourists swallow that trash without a thought. It is truly a prostitution of Cherokee culture and its people.

Rick Sniffin  
Silver Spring, Maryland

# LETTERS

## A Tribute to A Friend

I had a friend here, a very gentle friend and brother. I met him through a group of stoned freaks who pointed him out in the messhall and said, "See that big mean looking guy. He's Indian too." So natch, as Indians will, have, and will continue to do, we became close, we drank, laughed, bullshitted each other and rode together on supply runs.

He was silent in a lot of ways, very hard looking, yet very gentle. He had a dream about living in the mountains and going back to "checking the old ways out", about surviving in the "world" and seeking solidarity. He used to dance at powwows, and attended a boarding school. Yeah. He remembered a lot of cold winters and travelling summers. He had an eagle feather tattooed on his forearm and smoked Marlboro's cause, he said, "They're good for you — makes it so you don't have to stay around such a long time." I never knew quite what he meant by that, but I now understand.

He got drunk one night and slept through a rocket attack just outside the barracks. He didn't like being here because his people had never declared war on the Vietnamese. He had never killed anybody yet, but he wanted to try to deck one of these water buffalos.

My friend was a good friend; he was my brother; he was Indian, like me. He was ashamed to be here, like me, yet he was destined to stay, like me. Yet there is a difference. My friend is dead, and I am still alive. He died bravely as he wanted to, fighting, door-gunning for a white man he did not know, hating an enemy he had nothing against.

My friend was eighteen years old, could not read too well, could not write too well, but he possessed pride and dignity in being Indian. May the Spirits welcome my friend.

Sp/4 Oneida  
Vietnam

Russell McCloud, 18, of the Puyallup Nation passed into the Spirit World August 26. Although a young man, he was a veteran of the fishing struggles and searched for the true way to go about on this land. We leave him now to continue on his way, while we, strengthened by our friendship with him, travel on our own.

NOTES: I was happy to see some of the people at NOTES in the last issue. Keep up the good work and thank you for putting the one bright spot in my life that is so sorely needed in these troubled times.

Mrs. Bernice Myles  
West Haven, Connecticut

NOTES: Last winter, I wrote the Canadian Prime Minister and the Minister of Indian Affairs, to try to have them correct errors against the Indian peoples of Canada, which I strongly felt the Government was responsible for.

After some delay, I received replies. To me, the replies were worth very little. I have come to the conclusion from general observation that the Canadian Indian should not expect very much from them at this time.

Arthur B. Cornwall  
Woodstock, Ontario

CLAHYA: I know the NOTES is interested in all oppressed minority groups. The Arawak Indian was completely exterminated on the island of Haiti. Blacks, then, were brought in because there was no one to do the manual labor. The black Haitian ousting the French found themselves left with a black dictator, an imitation Napoleon. Soon came color-discrimination — mulatto above the blacker people. There is a struggle now to make a place where all Haitians can live in their country without inside conflicts and outside interference.

I have petitions on this to be signed and sent to our government, which supports the dictatorship now in Haiti. Your readers may want to circulate them.

Ileta Dupuy  
Route 5  
Hopewell Junction, New York

NOTES: There are people who say that tape recorders and cameras are weakening our ceremonies. When one is involved in a sacred ceremony, these things can be annoying as a mosquito or pesky fly.

But the REAL WEAKENERS of our sacred power, in my opinion, are Coors, Schlitz, Tokay, Jim Beam, LSD and Grass. If anyone is interested in strengthening us in our sacred ways, they would do well to start movements to curtail the use of these products which bend our thinking and disrupt our ceremonies on the reservations.

Mary Louise Defender-Wilson  
Window Rock, Arizona

BROTHERS: The latest issue of NOTES has reached us, and is presently being circulated among the many interested readers here at Leavenworth.

Once again, the timely content of NOTES has impressed us as being the most interesting and comprehensive publication in its field.

On behalf of all of us here at "the Big Top" I wish to extend our appreciation and gratitude for your ever-so-effective voice. May it continue to grow in its aim, towards expressing the unifying spirit so vital in the struggle of our people.

T.J. Graven PMB 84619-132  
Box 1000  
Leavenworth, Kansas 66048



FRIENDS: Your last issue has greatly enlightened me about the struggle of all aboriginal peoples in the world to survive and keep their own cultures. I feel outraged at what is going on in Brazil, a replay of a century ago on the Great Plains of North America. The white man has usually behaved like a plague of locusts, devouring everything in sight. I keep wondering what the fatal flaw in the Judeo-Christian tradition is that seems to allow such violence and greed and cheating.

John TeWinkle  
Northampton, Massachusetts

NOTES: I commend and encourage the Mohawk People in their effort in trying to awaken our people in the knowledge of themselves.

Keep up the struggle and don't let those cowards who have been writing those hate letters, etc., discourage you. Peace to the People.

B.F.X. Kalama 2022-135  
Federal Penitentiary  
Marion, Illinois

NOTES: There has never been a culture group on Indians here in prison in Atlanta, and I feel like I just can't make another day. I feel I take a step forward, then fall back two, at times, but I've become like a rubber ball — I always bounce back with the help of my loving brothers and sisters at the NOTES and those who read the NOTES.

Joe Feather  
PMB 95082  
Atlanta, Georgia 30315



# I DON'T MEAN TO IMPLY DEAD SEAGULL SQUACKS

I don't mean to imply dead seagull squacks on a rather muddy mind our earth  
or shock "fantastic habits of BIG BIZ that only want to make a careless buck or two —  
gee whiz

fish belly-up bloated eyes glazed and stink, whew,  
Puget Sound, where did we go wrong?

I remember seeing a movie called THE ENCHANTED FOREST when i was a kid  
& I'll tell you one thing right now! you didn't mess around there  
ENCHANTED FOREST, how did we fail?

what corroded kitten's purr & despoiled sapling death in oil and gas and filth  
can be heard through the noisy nuclear reactors of NOW  
of fresh-born baby: telling him "This is your legacy."

I don't mean to imply dead seagull squacks

— a lot of gall —

they speak for themselves.

— Luckenbach  
Montana State Prison  
(from The Hunter)



## OCCUPIED TERRITORY

Dry southwest, gleaming in the sun,  
watch your children cry as the  
great white cloud covers you,  
Raining foul curses upon your body.  
The rain you wished for  
flows in ditches,  
Feeding the multiplying greyness  
in your once clear sky,  
While we, your children, go hungry.  
You now grow the bitter fruit  
that we must pick to live,  
Live to watch the whiteness seep  
into our language, our culture, our veins.  
To crush us from within.

— Tajinita

## PRAYER TO THE LIGHT IN THE EAST

Wakan Tonka, giver of dreams  
Light my way in this dark prison  
Bring the quiet peace  
That I may hear  
The song of my nature,  
The wind-song  
Hear the beat of my heart,  
The rain-beat  
Feel my body  
One with the earth  
And the fire warm in my blood  
Thus I am in my house,  
And my home is around me.  
Wakan Tonka, giver of dreams,  
Speak in the darkness  
Come in the morning.

— Robert C. White  
San Francisco Jail



## Priorities

FLASH!  
Scientists now say  
They will land a white social worker  
on an Indian reservation  
By the end of the century!  
Samples have been brought back  
by a robot reservation rover:  
Wine bottles, dust, a rat or two —  
some broken dreams . . .  
Photographs indicate there may be life  
(Though not as we know it)  
Wrecked autos, cheating trading posts, strip mines . . .  
Scientists are studying these photographs,  
Hoping to find a cure for earwax  
And bellybutton lint.

— Bob Bacon

## SOLITARY

I'm in solitary  
confined  
for days  
my eyes  
blind by darkness  
my vision is ablaze  
A spirit dwells where no light creeps  
as silence wrote the words  
upon the wall within my cell,  
a song but few have heard  
In a language breaking laughter,  
lighting darkness with a scream  
past all tomorrows  
behind today.

The statue:  
My self is seen  
swollen by silence  
around my soul  
this is solitary,  
the Indian knows  
Life is just a prison and death, parole.

It's this  
sanctuary  
that woke my ears  
in a tune  
of sadness  
with rhythms  
not of grace,  
with bulging roars to sing at night  
where echoes cried to die  
but could not find a place to speak  
so crept upon my face with a  
message-bearing wisdom  
digging deeper in my cell

so bleed my sorrow and stay away  
nor picture yourself in hell  
crying for sunshine beyond  
this hole

this is  
Solitary  
the Indian knows  
Life is just a prison and death parole.

While in analogy  
a friend i saw  
a man  
sore with kindness  
an image  
born to die  
while crossing depths beyond his call  
while looking for the sun  
upon the road within his mind  
the man who lost and won  
Secrets of life-making laughter  
lighting madness with a scream  
past all tomorrows  
behind today

the statue:  
of death was seen  
swollen by silence  
around his soul  
this is solitary  
the Indian knows  
Life is just a prison and death parole

— Richard Tompkins  
Maine State Prison



## PROGRESS IS THIS NOW

Fear of failure  
Voice softly whispering,  
as light thru a mist flickering,  
Always there, never bright,  
moonglow on a warm cloudy night.

Balanced from  
conquering all you touch  
like a river when it rains too much,  
running over your banks,  
the joy of always building dikes.

Possession makes  
Peel your plastic covered eyes  
evolution always reaching are just lies  
Greatest pleasure death is your trend  
sure prolonged thrills til the end.

Anxiety a happiness.  
— Geeshuzhan

lookin up  
all the time

looking up  
all the time  
wonderin WHERE  
it all went to

it's about time  
you felt the other  
side of a broken  
treaty  
as you fester &  
sweat under your  
disease injected  
blanket of a sky . . .  
remember . . . "treaties"  
made at:  
Philadelphia  
Runnymede  
Sinai  
defiling the treaty  
of a covenant signed  
in the blood of a  
prophet named jesus . . .  
oh yes, you remember  
him . . . or is it the  
forgiveness he so  
blindly whispered  
you remember  
the ease  
it gives you  
YOU ARE FORGIVEN!

& even when Joseph  
& other native patriots  
forgave you  
you still stalled  
cheated  
imprisoned  
& murdered  
on the rez with  
invisible bullets in the heart  
& YOU WERE FORGIVEN!

lookin up  
wonderin WHERE  
it all went to  
you should know  
by now . . . it never  
really existed  
only in the catacombs of your  
mind  
only in the grasping  
of a dying man

— Karoniaktatie



## PINE RIDGE, SOUTH DAKOTA

Along the southwestern part of South Dakota  
Pine Ridge Reservation is the spot  
Where we are doomed to spend our time  
In the land that God forgot.

There is hardly any employment  
For these gallant Oglala Sioux  
Out in the middle of nowhere  
And a couple of thousand miles from you.

But when the Pearly Gates open  
And our lives on earth are through  
Our tears will turn to laughter  
This time the joke's on you.

For once inside of heaven  
You'll hear St. Peter yell,  
"Come in, all you Oglala Sioux,  
You've served your time in Hell."

— r.s. dixon